

Andi Novem

Anthony

John  
Car

ms. 5



Liberty is one  
Liberty is one



Liberty being that which  
times hath been, but e  
ally now is the com  
theame and desire of all  
common Reason shews, that King  
then any should endure captivity.






FAITH      HOPE      CHARITY

## THE PRACTICE OF PIETY.


Directing a Christian, how to walk that he may please God.

*The last Edition.*

Piety hath the promise.  
Tim. 4. 8.  
Printed 1648.



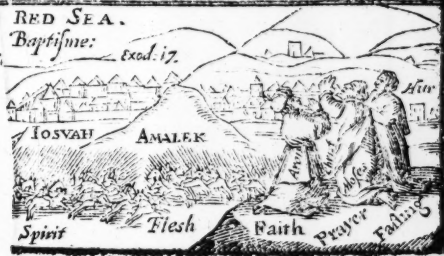
REDEEM THE TIME Eph. 5



WATCHE Math. 25

RED SEA.

Baptisme: exod. 17.



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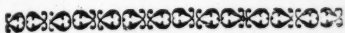
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To the high and mighty

P R I N C E

C H A R L E S

Prince of Wales.

**C**H R I S T J E S U S, the Prince  
of princes, blesse your Highnes  
with length of dayes, and an in-  
crease of all Graces; *which may*  
*make you* truly prosperous in this life,  
and eternally happy in that which is to  
come.

1 Tim.  
6. 15.  
Rev.  
22. 13.

Jonathan shot <sup>a</sup> three arrows, to drive <sup>a</sup> 1 Sam.  
David further off from Sauls furie: and <sup>20. 20.</sup>  
this is the third Epistle which I have  
written, to draw your Highnes neerer to  
Gods favour, by directing your heart to  
begin (like Josiah) in your <sup>b</sup> youth, to <sup>b</sup> 2 Chr.  
seek after the God of David, (and of Ja-  
cob) your Father. Not but that I know, <sup>34. 3.</sup>  
that your Highnesse doth this without  
mine admonition; but because I <sup>c</sup> would  
with the Apostle, have you to <sup>d</sup> abound  
in every Grace, in Faith and knowledge,  
and in all diligence, and in your love to  
Gods service and true Religion. Never  
was there more need of plain and unfain-  
ned Admonitions: for the Comick, in  
that saying, seems but to have prophesied  
of our times, *Obsequium amicos, veritas*  
*odium parit.* And no marvell; seeing that  
we are fallen into the dregges of Time,  
which being the last, must needs be the  
worst dayes. And how can there be  
worse, seeing Vanity knows not how to  
be vainer, nor Wickednesse how to be

<sup>c</sup> Qui  
monet ut  
facias,  
quod jam  
facit, ip-  
se mo-  
nendo  
laudat,  
&horta-  
tu com-  
probat  
<sup>a</sup>cta sua.  
<sup>d</sup> 2 Cor.  
8. 7.

## THE EPISTLE

more wicked? and whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion: they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last dayes, appears evidently; because the Security of mens eternall state hath so overwhelmed ( as CHRIST foretold it should ) all sorts: that most who now live, are become lovers of pleasures, more then lovers of GOD: And of those who pretend to love GOD: O GOD! what sanctified heart can but bleed, to behold how seldom they come to Prayers? how irreverently they hear Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes! where ( being Christians ) they can sport themselves, to hear the Vassals of the a devil scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing houses. So that he who would now adayes seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never lesse remorse for sin. Never was the Judge neerer to come, never was there so little preparation for his Coming. And if the Bridegroom should now come, how many ( who think themselves wise enough, and full of knowledge ) would be found foolish Vir-

Matt. 25.

1, &c.

2 Tim.

2. 4.

a Exemplum accidit mulieris. Domino teste, quæ theatrum addit, & inde cum Dæmonio rediit. Itaque in exorcismo cum operatur inmundus spiritus, quod ausus est fidelem agredi.

constantem & iustissime quidem (inquit) feci, in meo can. inveni. Tert. de spect. lib. 6. 26. Therefore Tertullian in cap. 6. calls the Stage, Diaboli Ecclesiam, & Cathedralis pestilentiariam. Jam, s. 9. Rev, 21, 20.

gin

## DEDICATORIE.

gins, without one drop of the Oyl of saving Faith in their lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good booke haps into their hands; or some good motion cometh into their heads, whereby they are put in mind to consider the uncertaintie of this life present; or how weak assurance they have of eternall life, if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the hypocrite in the Ear, that though it be fit to think of these things, yet, it is not yet time; And that he is yet young enough, ( though he can not but know, that many millions as young as himself are already in Hell, for want of timely repentance. ) Presumption warranteth him in the other ear, that he may have time hereafter, at his leisure to repent: and that howsoever others die, yet hee is farre enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatnes. And hereupon ( like Salomons sluggard ) hee yeelds himselfe to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sins: till at last, Despair ( Securities ugly Handmaid ) comes in unlooked for, and shews him his Hourglasse; dolefully telling him, that his time is past: and that nothing now remains, but to die, and be damned. Let not this seem strange to any, for too many have found it too true, and more, without more grace, are

# THE EPISTLE

like to be thus soothed to their end: and in the end snared to their endlesse perdition.

Jude v. 3. In my desire therefore of the common salvation, but especially of your Highnesse, everlasting welfare, I have endeavoured to extract (out of the Chaos of endlesse controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor Labours (in a short while) cometh now forth again the 31. time, under the gracious protection of your Highnesse favour, and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour; how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made David, Salomon, Jehoshaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Queen Elizabeth, Prince Henry, and other religious Princes, to be so honoured; that their names (since their deaths) smell in the Church of GOD like a precious Oyntment, and their remembrance is sweet as Honey in all mouths, and as Musick at a Banquet of Wine; when as the lips of others, who have been godlesse and irreligious Princes, do rot and stink in the memory of Gods people. And what honour is it for great men to have great titles on earth; when God accounts their names unworthy to be written in his Book of life in Heaven?

It is Piety that enbalmes a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking

Eccles.  
7. 2.  
Eccles.  
4. 21.

a Luke  
10. 20.  
Revel.  
17. 8.

Exod. 31.

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# DEDICATORIE.

king with God, *shined in the eyes of the people*; so by frequent praying ( which is our talking with God ) and hearing the word, ( which is Gods speaking unto us ) we shall be *changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord.* And seeing this life is uncertain to all, especially to Princes: What argument is more fit, both for Princes, and people to studie, then that which teacheth sinfull man to deny himself by mortifying his corruption; that hee may enjoy Christ, the Author of our salvation. To renounce these false and momentanie pleasures of the world, that he may attain to the true and eternal joyes of heaven; and to make them truely honourable before God in Piety, who are now onely honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either die before us, or wee shortly die after them; but what we spend like Mary in the Practice of Piety, *shall remain our true memoriall for ever.* For a Piety hath the promise of this life, and of that which shall never end. But without Piety there is no internall comfort to bee found in Conscience, nor externall peace to be looked for in the world, nor any eternall happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Highnesse, being the sole Son and Heire of so gracious and great a Monarch; who is not onely the Defender of the Faith by Title: but also a defender of the Faith in trueth: as the Christian World hath taken notice by his learned confuting of Bellarminus over-spreading heresies; and his suppressing in the Blade of Vorstius Atheans

2 Cor.  
3. 18.

Matth.  
20. 13.  
a 1 Tim.  
4. 8.  
b Principibus ad salutem solacis vera est pietas, absque illa vero nihil est vel exercitatus vel imperatoris fortitudo vel apparatus reliquus. Zozom. Eccles. hist. lib. 9. cap. 1.

# THE EPISTLE

blasphemies? And how easie is it for your Highnesse to equall ( if not to exceed ) all that went before you, in Grace and Greatnesse; if you do but set your heart to seek, and to serve God, considering how religiously your Highnes hath been educated by godly and vertuous a Governours and Tutors: as also that you live in such a time, wherein Gods providence and the \* Kings religious care have placed over this Church ( to the unspeakable comfort thereof ) another venerable b Jehojada, that doth good in our Israel both towards God and towards his House: of whom your Highnesse at all times, in all doubts, may learn the sincerity of Religion, for the Salvation of your inward Soul: and the wisest counsell for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highnesse heares your religious Father JAMES, speaking unto you, as sometimes holy David spake to his son Salomon: And thou Charles my Sonne, know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seeke him, hee will be found of thee; but if thou forsake him, he will cast thee off for ever.

To help you the better to seeke and serve this GOD Almighty, who must be your chiefe Protectour in life, and onely Comfort in death: I here once again on my bended knees, offer my old Mite new stampt, into your Highnesse hands: daily for your Highnesse offering

a The honourable  
Sir Rob. rt  
Cary  
Knight,  
and the  
religious  
Lady Cary  
his  
wife. Mr.  
Thomas  
Murray,  
Sir James  
Fullerton.  
\* a Chro.  
24. 19.  
b The  
gracious  
Archb-  
shop of  
Canr.  
G. A.  
a Chron.  
24. 19,

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DEDICATORIE.

ring up unto the most High, my humblest prayers, that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease. In all other matters I will ever rest

*Your Highnesse humble Servant,  
during life to be commanded.*

LEWES BAYLY.

Ad CAROLUM Principem.

*Tolle malos, extolle Pios, cognosce Teipsum:  
Sacra tene, Paci consule, disce pati.*

A 5      T O

TO THE  
devout  
READER.

I Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to adde some points, and to amplify others. To satisfie whose Godly requests, I have done my best endeavour: and withall finished all that I intend in this argument, If thou shalt hereby reape any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farewel in the Lord JESUS.

THE

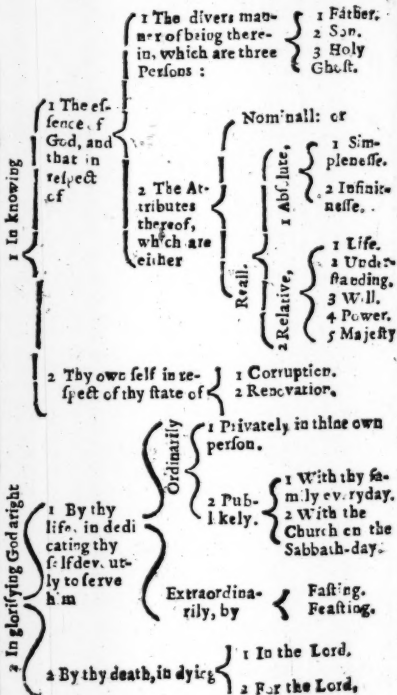
THE  
PRACTICE  
OF PIETY.

**W**Ho ever thou art that look-  
est into this book, never  
undertake to read it ; un-  
lesse thou first *resolvest* to  
become from thy heart, an unfained  
Practitioner of Piety. Yet read it, and  
that speedily, lest before thou hast read it  
over, God ( by some unexpected death )  
cut thee off, for thine inveterate im-  
piety.

Tum  
Deum  
amare  
libes  
cum  
per sua  
fusa  
habe-  
mus  
ipsum  
esse op-  
timum  
maxi-  
mum,  
ubique  
præsen-  
tem,  
omnia  
id nobis  
efficien-  
tem,  
eum in  
quo vi-  
vimus,  
f move-  
mur,  
sumus.  
Bucer.  
in Psal-  
m.

a Heb. II. 6. b Danda in primis opera est, ut Deum no-  
rimus quot quot felices esse volumus. Quid nescis, si  
te ipsum nescis?

## The Practice of Piety consists



the first and chiefeſt grounds of the Practice of Piety.

*A plain deſcription of the Eſſence and Attributes of God, out of the holy Scriptures, ſo far forth as every Chriſtian muſt competently know, and neceſſarily beleeeve, that will be ſaved.*

**A**lthough no creature can define what God is, becauſe he is <sup>\*</sup> incomprehenſible, and <sup>†</sup> dwelling in inacceſſible light: yet it hath pleaſed his Majeſty, to reveal himſelf in his Word unto us, ſo far as our weak capacity can beſt conceive him. Thus:

God that is <sup>a</sup> one <sup>b</sup> ſpiritual and <sup>c</sup> infinitely <sup>d</sup> perfect <sup>e</sup> Eſſence, whoſe being is <sup>f</sup> of himſelf eternally.

In the Divine Eſſence, we are to conſider two things: Firſt, the divers manner of being therein: ſecondly, the Attributes thereof.

The divers manner of being therein, are called <sup>g</sup> Perſons.

A Perſon is a <sup>b</sup> diſtinct ſubſiſtence of the <sup>i</sup> whole Godhead.

There are <sup>k</sup> three Divine Perſons, the Father, the Son, and the holy Ghoſt: Theſe three Perſons are not three ſeverall ſubſtances, but three diſtinct ſubſiſtances: or three divers manner of being of *one and the ſame ſubſtance*, and Divine Eſſence, ſo that a Perſon in the Godhead is an individuall underſtanding, and incommunicable ſubſiſtence, living of it ſelf, and not ſuſtained by another.

Act. 17. 25. Rom. 11. 36. <sup>g</sup> Hebr. 1. 3. <sup>h</sup> Johan. 1. 1. Johan. 5. 31. 37. Johan. 14. 16. <sup>i</sup> Col. 2. 9. Johan. 14. 9. <sup>k</sup> Gen. 1. 26. 3. 22. & 11. 7. Exod. 20. 2. Hoſ. 14. 7. Iſa. 63. 9. 10. Zach. 3. 2. Hag. 2. 5, 6. 1 John 5. 7. Mar. 3. 16. 17. & 28. 19. Johan. 14. 26. 2 Cor. 13. 13. 1 Singula ſunt in ſingulis, & omnia in ſingulis, & ſingula in omnibus, & unum omnia, Aug. lib. 6, de Tri. cap. ult.

\* Pſal. 143. 3.  
† 1 Tim. 6. 16.  
2 Deut. 4. 35.  
& 31. 39. & 6. 4.  
Iſa. 45. 5, 6, 7, 8.  
1 Cor. 8. 4.  
Eph 4. 5, 6.  
1 Tim. 2. 5.  
b Joh. 4. 24.  
1 Cor. 3. 17.  
c 1 King. 8. 17.  
ſalm 147. 5.  
d Deut. 32. 4.  
e Exod. 3. 14.  
f 1 Cor. 8. 6.

## THE PRACTICE

4

a Gen. c.  
6. & 3. 2.  
& 11. 7.  
Iſa 6. 8.  
† Personæ  
divinitatis  
disting-  
guuntur  
persona-  
liter.  
b Deus  
est indi-  
vise unus  
in Trini-  
tate, &  
inconfuſe,  
trinus in  
unitate.  
Juſtin. in  
Karbpis.  
c Matth.  
11, 27.  
and 3. 17.  
d Iſaiah  
63. 16.  
Eph. 3.  
14. 15.  
e Prov.  
30. 4.  
f Pſal.  
2. 7.  
g Hebr.  
1. 3.  
Phil. 2. 6.  
h Baſil.  
ſup. 5.  
Johan.  
Sicut

In the Unity of the Godhead, there is a plurality, which is not accidental, (for God is a most pure act, and admits no accidents: ) nor essential: ( for God is one Essence onely ) but † *personall*.

The Persons in this Essence are but three. In this *b* *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished. But the three Persons in the Divine Essence are distinguished among themselves three manner of wayes:

1. *By their Names.* 2. *By their Order,*

3. *By their Actions.*

1. *By their Names, thus:*

**T**He first Person is named the Father; first, in respect of his *c* naturall Son Christ: secondly, in respect of the Elect his *d* adopted sons, that is, those who being not his sons by Nature, are made his sons by Grace.

The second Person is named the *e* Son, because he is *f* begotten of his *g* Fathers substance or nature: and he is called the Word: 1 Because the conception of a word in mans mind, is the neereſt thing, that in someſort can shadow unto us the manner, how he is eternally begotten of his Fathers substance, and in this respect he is also called the *Wisdom of his Father*, Proverb. 8. 12. Secondly, because that by *i* him, the father hath from the beginning declared his will for our salvation.

*mens cogitando in ſeipſam reflectatur, & logon internum gignit: ita mens illa æterna, quæ eſt Deus, Pater in ſeipſam intelligendo reflexa logon æternum modo ineffabili genuit. Et ſicut exterior, logos, logou interloris effigies quaſi eſt: ita æternus ille logos upeſtatikos; æterni Patris iuugo eſt, & maiestatis character, Heb, 1, 5. i John 1. 18. 1. 4. c. 14.*

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hence called *logos*, quasi *legon*, the Persons speaking with, or by the Father. Thirdly, because he is the *chief* argument of all the Word of God; or that Word, whereof God spake; when he promised the blessed Seed to the Fathers, under the old Testament.

The third Person is named the *holy Ghost*: first, because he is *spirituall* without a body; secondly, because, he is *spirited*, & as it were breathed from both the *Father and the Son*, that is, proceedeth from them both. And he is called *holy*, because he is holy in his own nature, and also the immediate \* *sanctifier of all Gods elect people*.

2. By their Order, Thus:

**T**HE persons of the Godhead are either the Father, or those which are of the Father.

The Father is the *first* Person in the glorious Trinity, *h* having neither his being, nor beginning of any other, but of himself, begetting his Son, and together with his Son, sending forth the *holy Ghost* from everlasting. The Persons which are of the Father, are those, who in respect of their personall existence, have the whole Divine essence eternally communicated unto them from the Father. And those are either, from the Father alone, as the Son, or from the Father and the Son, as the *holy Ghost*.

The Son is the second Person of the

bet in filio & spiritu sancto, Pater enim est prior filio, non tempore sed ordine. Alsted. g Mat. 28. 19. 1 John 5. 7. h Ideo dicitur Pater Dei, quod essentiam absolutam est quidem a seipso & aut theos, sed ratione tropou huparxeos, sive esse personalis per æternam generationem a Patre existit: ideoque non est autousios. John 6. 38, 39. John 5. 19, Mich. 5. 1. John 1. 1,

a AAs  
16. 43.  
Heb. 1. 1.  
Luke 24.  
27. Iohn  
5. 45.  
AAs 3. 12.  
23. 24.  
b IIsaiah  
63. 10.  
2 Cor.  
13. 13.  
c 1 Iohn  
4. 14.  
1 Cor.  
3. 17.  
d Iohn  
20. 27, 28.  
Gal. 4. 6.  
John 15.  
26.  
e 1 Pet.  
1. 15, 16.  
\* 2 Cor.  
3. 13.  
1 Thess.  
5. 13.  
2 Pet. 1. 2.  
f Origo  
essentia in  
divinis  
nulla est,  
origo per-  
sonarum  
locum ha-

glorious Trinitie, and the only begotten Son of his Father, not by Grace, but by nature, having his being of the Father alone, and the whole being of his Father, by an eternall, and incomprehensible generation; and with the Father, sendeth forth the Holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of his Person, he is, by an eternall generation, of his Father. For the Essence doth not beget an Essence, but the <sup>a</sup> Person of the Father begetteth the Person of the Son, and so he is God of God, and hath from his Father the beginning of *his Person* and Order, but not of *Essence* and time.

The holy Ghost is the third Person of the blessed Trinity, <sup>b</sup> proceeding and sent forth, equally from <sup>c</sup> both the Father and the Son, by an internall and incomprehensible spiration: For as the Son receiveth the whole divine Essence by generation, so the holy Ghost receiveth it wholly by spiration,

This Order betwixt the three Persons appears, in that the Father begetting, must in order be before the Son begotten; and the Father and Son before the Holy Ghost, proceeding from both.

This Order serves to set forth unto us two things: first the manner how the Trinity worketh in their externall actions: as that the Father worketh of himself, by the Sonne and the Holy Ghost; the Son from the Father, by the holy Ghost; the Holy Ghost from the Father

<sup>a</sup> Psal.

2. 7.

Heb. 1. 5.

Aliud est

habere

essentiam

divinam a

seipso: &

habere ef-

sentiam

divinam

a seipsa

existent-

tem, re-

mota e-

nim rela-

tione, ad

Patrem

sola, re-

stat essen-

tia, que

est a seip-

sa: hinc

filius dici-

tur prin-

cipiatus,

non essen-

tia us.

Th Sam. p 4 q. 23. <sup>b</sup> Job. 15. 26 & 16. 15. therefore Rom. 8, 9. the holy Ghost is called the Spirit of Christ. <sup>c</sup> Spiritus Sanctus a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsistente, non autem tanquam a duobus ac diversis principiis.

and



and the Son. Secondly, to distinguish the first and immediate beginning, from which those externall and common Actions do flow. Hence it is, that so much as the Father is the fountain and originall of the Trinity, the beginning of all externall working: the <sup>a</sup> Name of God in relation, and the title of Creator in the Creed, are given in a speciall manner to the Father; our Redemption to the Son; and our sanctification to the Person of the holy Ghost, as the immediate agents of these Actions. And this is also the cause, why the Son, as he is Mediator, referreth all things to the <sup>b</sup> Father: not to the Holy Ghost; and that the Scripture so often saith, that we are reconciled <sup>c</sup> to the Father.

This divine order or Oeconomy excepted, there is neither first nor last, neither superioritie nor inferioritie among the three persons, but for Nature they are coessentiall, for Dignity coequall, for time coeternall.

The whole divine essence is in every one of the three Persons; but it was incarnated <sup>d</sup> onely in the second Person of the Word, and not in the Person of the Father, or of the holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatnesse of his love to Mankind; in giving his first and onely begotten Son, to be incarnated, and to suffer death for mans salvation.

gian competit. Damas. 1. de orthod. fid. c. 13. Implevit carnem Christi Pater & Spiritus Sanctus sed maiestate, non susceptione. Aug. serm. 3. de Tem. Joh. 3. 6. Rom. 8. 12. & 5. 8, 10. Hoc mirum fædus semper mens cogitet, uno hoc, nedubita, fædera parta salus. Melanctih.

<sup>a</sup> Hinc Deino-  
men sæpe  
in scrip-  
turis Pa-  
tri kat<sup>o</sup>  
exochen  
tribuitur.

Joh. 14. 1.

Rom. 8. 3

1 Cor.

15. 24.

<sup>b</sup> Matth.

11. 25,

26, 27.

John 5.

19, 20, 27,

22, 23. &

11. 41, 42.

& 12. 49.

<sup>c</sup> 2 Cor.

5. 18, &c.

<sup>d</sup> Incar-

natio ver-

bi proprie

non Pa-

tri, nec

Spiritui

Sancto

nisi kata

eudokian

kaj thau-

matour-

\* Ut qui erat in divinitate Dei filius fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset æterna natiuitate filius, Aug. a Congrueretur filium assumere humanam naturam, ut hæc persona quæ est substantialis imago æterni Patris, restitueretur imaginem Dei in nobis corru-

Secondly, \* that he who was in his Divinity the Son of God, should be in his humanity the Son of Man, lest the name of Son should passe unto another, who by his eternall nativity was not the Son.

Thirdly, <sup>a</sup> because it was meekest that that Person, who is the substantial Image of his eternall Father, should restore in us the spirituall Image of God, which we had lost.

In the Incarnation, the Godhead was not turned into the Manhood, nor the Manhood into the Godhead, but the Godhead, as it is the second Person, or Word, assumed unto it the Manhood, that is, the whole nature of man, body and soul, and all the naturall proprieties and <sup>b</sup> infirmities thereof, sin excepted.

The Second Person took not upon him the <sup>c</sup> person of man, but the Nature of man. <sup>1</sup> So that the humane nature hath no personall subsistence of it own, (for then there should be two Persons in Christ,) but it subsisteth in the Word, the second person. For as the soul and body make but one Person of Man; so the Godhead and Manhood make but one Person of Christ.

<sup>2</sup> The two natures of the Godhead and Manhood are so really united by a Personall union, that as they can never be separated asunder, so are they not <sup>e</sup> confounded; but remain stil distingui-

ptam, Athan. Heb. 1. 17, 18. & 4. 15. <sup>b</sup> Infirmitates meræ privationis, non præva dispositionis. <sup>c</sup> Humana natura est distinctum individuum a natura divina, et non sit distincta persona, Keck. Syst. Theol. lib. 3. p. 119. <sup>d</sup> Uniri Hypostatice Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse a verbo æterno, ad ipsam verbi subsistentiam. Bellar. de incar. l. 3. c. 8. <sup>e</sup> Salvis & distinctis manentibus proprietatibus naturæ tam assumptæ, quam assumptæ.

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shed by their severall and Essentiall proprieties, which they had before they were united. As for example, the infinitenes of the Divine, is not communicated to the humane nature; nor the finitenesse of the humane, to the divine nature.

Yet by reason of this personall union, there is such a communion of the proprieties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God *a purchased the Church with his own blood: And b that he will judge the World by that Man whom he hath appointed.* Hence also it is, that though the Humanity of Christ be *c* a created, and therefore a finite and limited nature, and cannot be every where present, by actuall position, or locall extension, according to his *d* natural being yet because it hath communicated unto it the personall Subsistence of the Son of God, which is infinite, and without limitation; and is so united with God, that it is no where severed from God; the body of Christ, in respect of his *e* personall being, may rightly be said to be every where.

3. *The Actions by which the three persons be distinguished.*

**T**He actions are of two sorts; either Externall, respecting the creatures; and those are after a sort common to every one of the three Persons: or Internal, respecting the Persons only amongst themselves, and are altogether incommunicable:

The *a* Externall and communicable actions of the three persons are these:

The creation of the World peculiarly

*a* Actor.  
10. 28.

*b* Actor.  
17. 31.

*c* D. Field  
of the  
Church.  
book 3:  
cap. 35.

*d* Secundum esse  
naturale  
Christus  
non est  
ubique.

*e* Secundum esse  
personale  
Christus  
est ubique.

*a* In operibus ad  
extra tres  
personas  
operantur  
simul, servato  
ordine personarum  
in operando.

belonging to God the Father: The redemption of the church to God the Son: And the sanctification of the Elect, to God the Holy Ghost. But because the a Father created, and still governeth the World by the Son in the Holy Ghost, therefore these external actions are indifferently, in b Scripture, oftentimes ascribed to each of these three Persons, and therefore called communicable and divided Actions.

The Internall and incommunicable Actions, or proprieties of the three Persons, are these:

1. To beget; and that belongeth onely to the Father: who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth onely to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both: and that belongeth onely to the Holy Ghost; who is of the Father and the Son, neither made, created, nor begotten, but proceeding.

So that when we say, that the Divine \* Essence is in the Father unbegotten: in the Son begotten: and in the Holy Ghost proceeding: we make not three Essences, but only shew the divers manners of subsisting, by which the same most simple, eternal, and unbegotten Essence subsisteth in each Person: namely, that it is not in the Father by generation: that it is in the Son communicated from the Fa-

a Rom. 11. 36.  
b As redemption. A. & Cor. 20. 28. and sanctification, 1 Pet. 2. to the Father: Creation, 1 Joh. 3. and Sanctification 1 Cor. 1. 2. to the Son. Creation, Psal 33. 6 and Redemption Eph. 4. 30. to the Holy Ghost. Joyntly al to each, 1 Corin. 6. 11. Opera Trinitatis ad extra indivisa, ad intra divisa.  
\* Perfo-

na nomen, non est aliquid ab essentia abstractum at separatum. Fajus Theol. disp. 2. Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum, Zanchius. Persona gignit & gignitur. Essentia nec gignit, nec gignitur, sed communicatur, Abbed.

ther, by generation: and in the holy Ghost, communicated from both the Father and the Son by proceeding.

These are incommunicable Actions, and do make, not an essentiall, accidentall, or rational, but a real distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; though there is but one and the same Essence common to a all three. As therefore we beleeve, that the Father is God, the Son is God, & the Holy Ghost is God: so we likewise beleeve, that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this reall distinction, the person of the one is not, nor never can be the Person of the other. The three Persons therefore of the God-head do not differ from the Essence, but <sup>b</sup> formally, but they differ really one from another, and so are distinguished by their hypostaticall proprieties. As the Father is God begetting God the Son; the Son is God begotten of God the Father, and the Holy Ghost is God proceeding from both God the Father, and God the Son. Hence it is, that the Scriptures use the Name of God two manner of waies: Either <sup>c</sup> Essentially, and then it signifieth the three Persons

In divinis foret quaternitas; non re, quia essentia de personis prædicatur, sed formaliter to logo, sive ratione ratio cinante; Essentia divina non differt a personis, ut res a rebus, sed ut res a suis modis; nam in Deo non est res & res, sed res & modus rei. <sup>c</sup> Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam Patrem designat.

a Quam unum cõgito, trium in-comprehensibili luce involvor.

Nazian. b Quamvis persona cum essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt enim non numero, quia sic

a Sacra-  
mentum  
hoc vene-  
randum,  
non scru-  
tandum,  
quomodo  
pluralitas  
sit in uni-  
tate, &  
unitas in  
pluralita-  
te Scuta-  
ri hoc te-  
meritas  
est, cre-  
dere pre-  
ter nosse  
vero, vita

eterna. Bern. b Neque ad loquendum digne de Deo  
lingua sufficit, neque ad percipiendum intellectus præva-  
let, magis ergo glorificato nos convenit Deum, quod ta-  
lis est, qui & intellectum transcendit, & cognitionis ini-  
tium superat, Chrysost. Hom. 2. Heb. c De Deo loqui  
etiam vera periculissimum est. Arn. d Lingua mente, &  
cogitatione horresco, quoties de Deo sermonem habeo  
Nazian.

*Thus far of the divers manner of being in  
the Divine Essence: now of the  
Attributes thereof.*

a Conde-  
scendit  
nobis De-  
us, ut nos  
confurga-  
mus ei,  
An. de  
spec. 2.  
113,

conjoynly, or a Personally, and then by  
a Synecdoche it signifieth but one of the  
three Persons in the Godhead. As the Fa-  
ther, 1. Tim. 2. 5. or the Son, Act. 20, 28.  
1 Tim. 3, 16. or the Holy Ghost, Act. 5. 4.  
Cor. 6. 16.

And because the Divine Essence ( com-  
mon to all the three persons ) is but one,  
we call the same Unity. But because  
there be three distinct Persons in this  
one indivisible Essence, we call the same  
Trinity. b So that this Unity in Trinity,  
and Trinity in Unity, is a holy mystery  
rather to be religiously adored by faith;  
then d curiously searched by reason, fur-  
ther then God hath revealed in his  
Word.

**A** Attributes are certain descriptions of  
the Divine Essence, delivered in the  
Scriptures, according to the weaknes  
our a capacity, to help us the better to  
understand the nature of Gods Essence,  
and to discern it from all other Essences.

The Attributes of God are of two  
sorts, either nominall, or reall.

The Nominal Attributes are of three  
sorts: first, those which signifie Gods  
Essence; secondly, the Persons in the  
Essence; thirdly, those which signifie his  
essentiall works.

Of the first sort, is the name a *Jehovah*, or rather *Jehuah*, which signifieth eternall being of himself; in whom being without all beginning and end, all other beings both begin and end, Isa. 42, 8. Psal. 83, 18.

God tels *Moses* Exod. 6. 32. that he was not known to *Abraham*, *Isaac*, and *Jacob* by his name *Jehovah*. (Not but that they know this to be the Name of God; for they used it in all their Prayers) but because they lived not to see God Effecting indeed, that which he promised them in graciously delivering their seed out of Egypt, & in giving them the real possession of Canaans land, and so to be not onely God Almighty, by whom all things were made; but also performing indeed to the children, that which he promised in his word to the fathers which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah* when y universal creation had his absolute being, Gen. 2. 4. And this admirable name is graven on the Decalogues forehead, which was pronounced upon the Israelites deliverance to be the Rule of Righteousnesse; after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the Jewes hold it a sin to pronounce it; but if it be no sin to \* write it, why should it bee unlawfull to pronounce it?

This holy Name of God teacheth us:

aerum patefactionum. Gerard. loc. 3. de Nat. Dei. Ex usu scripturae res tunc dicuntur fieri, quando sunt manifestae. Sic dicitur, Spiritus Sanctus nondum erat, id est nondum innotuerat, Alsted. Lex. Theol. c. 2. \* Quod licet scribere, effaritur non licere. Theod. in Epit.

a Exod. 15. 3. Ab Ha- v'ah, vel Huius, Est enim ita Deus est a seipso, ut sit suum esse, & auto on Omnes huius nominis litterae sunt spirituales, ut denotetur Deum esse spiritum P Mar. loc. com. cap 11. P. Mon. tan. de arc. ser. cap. 1. b Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur. c Locus Exod. 6. 3 intelligitur de gradibus divi-

† Ens æ-  
ternum  
auto on  
Fons est  
pafis ou-  
fias.

‡ In pro-  
missioni-  
bus Jeho-  
vah est  
on.

a Isaiah

55. 7.

b John

12. 26.

& 4. 2. 3.

c Job

6. 40.

John

11. 5.

First, what God is in himself, namely, an eternall †being of himself.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently believe his promises; for he is named *I EHOVAH*, not onely in respect of being, and causing all things to be; but especially in respect of this gracious promises, which without fail he will fulfill in his appointed time, and so causeth that to be which was not before. And so this name is a golden pledge unto us, that because he hath promised, he will surely upon ‡ our repentance forgive us all our sins; at the time of death, b receive our Souls, and in the resurrection c raise up our bodies in glory to live everlasting.

The second name denoting Gods Essence, is *Eheieh*; but once read, *Exod. 3, 14.* of the same root that *J EHOVAH*: and signifieth, *I AM*, or *I WILL BE*: for when Moses asked God by what name he should call him, God then named himself, *Eheieh Ascher Eheieh: I am that I am: or I will be that I will be*: signifying, that he is an eternall, unchangeable Being: For seeing every creature is temporary & mutable; no creature can say, *Ero qui ero: I wil be that I wil be*. This name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come, The Almighty, Apoc. 1, 8.* For all time past and to come, is aye present before God, and so this name Christ himself alludeth *John. 8, 58. Before Abraham was, I AM.*

This Name should teach us likewise to have alwayes present in our minds our first

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first creation, present corruption, and future Glorification: and not content our selves with I was good, or I will be good, but to be good presently, that when-ever God sends for us, he may find us prepared for him.

The third name is *Iah*, which as it comes of the same root, so is it the contract of *Iehovah*, & signifieth Lord, because he is the a beginning and Being of beings. It is a name for the most part, ascribed unto God, when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Iah*.

The fourth is † *Kurios*, Lord, used often in the New Testament: for *Kureo* or *Kuroo* signifieth, *I am*. Hence *Kuros*, signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Iehovah*, and is so translated by the seventy Interpreters: for God is so a Lord, that he is of c himself, and Lord of all. This name should alwayes put us in remembrance to obey his commandements, and to fear his judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*. 1. Sam. 3. 18.

The fifth is *Theos*, God, 600 times used in the New Testament, and of prophane writers commonly. It is derived c *Apo tou thein*, because he runs thorow, and compasseth all things: or *Apo tou authein*, which signifieth to burn and kindle: for God is light, and the Author both of Heat, f *Light*, and *Life*, in all creatures, either immediately of himself, or mediately

a Deus est causa causarum &c. Eius enim.

b Psalm

48. 19.

Psalm

116. 18.

Psalm. 106.

1. 48.

Psalm. 111.

1; &c.

Psalm 112.

1. &c.

Psalm. 113.

1. 9.

Psalm. 115.

17. 18. &

116. 19 &

118 5, 14.

& 125 34

† Junius in

cironico.

c Auro-

kurios,

Polan.

Synt.

Theo.

l. 2. c. 6.

d Mal. 1. 6

e Plato in

Cratylo.

Hinc il-

lud Virgil.

Deum

namq; ire

per omnes

terralque

tractusq;

maris,

Zanchius.

f Deus est

lux apro-

fitos.

\* John  
10. 14.  
1 Cor. 8. 5  
† Incum-  
bit nobis  
necessitas  
recte vi-  
vendi:  
cum om-  
nia quæ  
facimus,  
facta sint  
coram o-  
culis Ju-  
dicis cun-  
ctis viden-  
tis, Bee-  
rius.  
‡ Nomen  
Elohim  
est perso-  
narum,  
Alsted.  
Quum E-  
lohim de  
una per-  
sona dicitur,  
Synecdochice dictum  
est pro-  
pter Es-  
sentia u-  
nitatem,  
Junius.  
\* The  
like you  
may read,  
Deut. 6. 4.  
Jof. 14. 19.  
\* Sic Mar-  
cus Are-  
thulius in Smyrnenſi Concilio ſancte expoſuit, Socrat.  
Eccleſ. Hiſt. lib. 2. cap. 30.

ately by ſecondary cauſes. The name is  
uſed either improperly, or properly. Im-  
properly, when it is given either figura-  
tively to \* Magiſtrates, or falſely to Idols.  
But when it is properly and abſolutely  
taken, it ſignifieth the Eternall Eſſence of  
God, being above all things, and through  
all things: giving life and light to all crea-  
tures, and preſerving and governing  
them, in their wonderfull frame and or-  
der. † God ſeeth all in all places, Let us  
therefore every where take heed what  
we do in his ſight.

*Thus far the names which ſignifie Gods Ef-  
ſence.*

The name which ſignifieth the Per-  
ſons in the Eſſence, is chiefly one, *Elohim*

*Elohim* ‡ ſignifieth the mighty Judges.  
It is a name of the Plurall number, to ex-  
preſſe the Trinity of Perſons in Unity of  
Eſſence. And to this purpoſe the Holy  
Ghoſt beginneth the Holy Bible with  
this plurall name of God, joyned with a  
verb of the ſingular number; as *Eloham*  
*Bara, Die creavit, The \*mighty Gods, or' al the*  
*three Perſons in the God-head created.* The

Jews alſo note in the verb **ברא** *Bara*,  
conſiſting of three letters, the myſte-  
rie of the Trinity. By **ב** *Beth, Ben.* the  
Son: by **ר** *Reſh, Ruah* the Spirit: by **א** *A-*  
*leph, Ab* the Father. But this holy My-  
ſtery is more clearly taught by Moſes,  
Gen. 3. 22. And **J E H O V A H** *Elo-*  
*him ſaid: Behold, the Man is become as one of*  
*us.* And Gen. 19. 24. **J E H O V A H** *rained*  
*upon Sodom and upon Gommorrah, brimſtone*  
*and fire from Jehovah out of Heaven, \* that*  
*is, God the Son from God the Father, who*  
*hath committed all judgement unto the Son,*  
*Job*

Joh. 4. 22. See Psal. 33, 6. Isa. 53, 9, 10. The singular number of *Elohim* is *Eloah* derived of *Alah*, he swore; because that in all waighty causes, when necessity requirerh an oath to decide the truth, we are onely to swear by the Name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldome used, as † Abak. 3. 3. Job 4. 9. Job 12. 4, and 15, 8, 36, 2. Psalm 18, 32. Psalme 114. 7. Once it hath a Noun plurall joyned to it, Job 35. 10. Nons saith, *Where is Eloah Gofui, the Almighty my Maker?* to note the mystery of the eternall Trinity. Many times also *Elohim*, the plurall number, is joyned with a verb plurall, to expresse more emphatically this Myſtery, Gen. 35, 7. 2 Sam. 7. 23. † Josh. 24. 19. Jer. 10, 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are Gods Vicegerents, as to *Moses* Exod. 7, 1. *Iehovah said unto Moses, I have made thee Elohim to Pharaoh*, that is, I have appointed thee an Ambassador, to represent the person of the true Three-one God, and to deliver this message and will unto Pharaoh.

As oft therefore as we read, or hear this name *Elohim*, it should put us in minde to consider, that in one divine Essence there are three distinct Persons, and that God is *Iehovah Elohim*.

Now follow the names which signifie God, in Essentiall works; which are these five especially.

1 **E L**, which is as much as the strong God, \* and teacheth us, that God  
 Math 27. 46. and *Eloi* in the Syriack, as Marke 15. 31, do signifie, My God, a Caro, 32, 8,

† These places well argued, had grinded Arius in pieces.

† *Elohim* Kido-  
 schim Hy,  
 Dii sancti  
 ipse.

\* Hence  
 Eli in He-  
 brew, as

is not onely most strong, and fortitude it self, in his own Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, Esa. 9. 6. *El Gibbor, The strong, most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong then they.

† The 70 turn it into a krator: it is derived of Dai, sufficiency; and the Relative shin, the same that awakes; or of Shad, a dug, because God feeds his children with sufficiency of all grace, as the loving mother the child with the milke of her breasts.

\* A name compounded of Ai, My. Adon, Lord. Adon derivatur ab Edeu, basis: quia Deus est fundamentum & sustentator omnium creaturarum. Hinc Adon, Dominus cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de creaturis usurpatur Adonai, est Jod cum parach: sed de Creatore cum Acametz, Ab Adonai, manifeste videtur Ethnlicorum. Athens.

2. *Shaddai*; † that is, Omnipotent. By this name, God usually stiled himself to the Patriarches, *I am El Shaddai, The strong God, Almighty.* Because he is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to perform all his promises, which he hath made unto them for this life, and that which is to come. This name belongeth only to the Godhead, and to no Creature, no, not to the humanitie of Christ. This may teach us, with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. \* *Adonai*, my Lord; This name, as the Massorets note, is found 134 times in the Old Testament. Analogically it is given to creatures, but properly it belongeth to God alone. It is used, Mal. 1. 6, in the plurall number, to note the mysterie of the holy Trinitie. If I be Adonim, Lords, where is my fear? Adonai the singular, Adonim the plurall number. This name is given to Christ. Dan. 9. 16.

Cause thy face to shine upon thy San-

anarie that is desolate, for Adonai (the Lord Christ) his sake. The hearing of this holy name; may teach every man to obey Gods Commandements, to fear him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to be his God, that he may say with Thomas, thou art my Lord and my God.

4. Is Helion: that is, most High, Psal. 92. Psalm 91, 1. and 91, 9. Dan. 4, 17: 24, 35; 34. Acts 7. 47. This name Gabriel giveth unto God; telling the Virgin Mary, that the child which should be born of her, should be the \* Son of the most High, Luke 1, 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly that no man should be proud of any earthly honour or greatness. † Thirdly if we desire true dignity, to labour to have communion with GOD in grace and glory.

5. Abba, a Syriack name, signifying Father, Rom. 8, 15. This is sometimes used Essentially, as in the Lords Prayer. Secondly, Personally, as Matth. 11, 25. For God is Christs Father by nature, and Christians by adoption and grace. *Christ is called the everlasting Father* Isa. 9. 6. because he regenerates as under the new Testament, God is also called a the Father of light, Jam. 1, 17. because God dwelleth in inaccessible light, 1 Tim. 6, 16; and as the Author, not onely of the Suns light, but also of all the light: both of naturall reason, and supernaturall grace, *b Which lighteth every man that cometh into the World.* This name teacheth

\* So the devill misled Christ the Son of God, The most High, Luk. 8, 28

† For what is earthly greatness, compared to Gods Highnesse.

a Of whose substance the light of the Sun is but a shadow, b John 1, 9.

us,

us, that all the gifts which we receive from God, proceed from his meere fatherly love. Secondly, that we should love him again, as dear children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodnesse unto us, and of our duties unto him: And then should we find how comfortable a thing it is, to do every thing in the Name of God. A phrase usual in every mans tongue; but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great wisdom, and an unspeakable matter, for the strengthening of a Christians Faith, to know, how in the Meditation of Christ, to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversitie. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us. *Because he hath set his love upon me, therefore I will deliver him: I will set him on high, because he hath known my name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the Name of God.

a Psal.

91. 14, 15.

*Thus far of the nominall attributes.*

The reall Attributes are of two sorts, either absolute or relative.

The Absolute Attributes are such which cannot in any sort agree to any creature, but to God alone.

These

These are two: \* Simplenesse and † Infinitenesse.

Simplenesse, is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible, so that what-ever he is, he is the same essentially.

It hinders not Gods simplenesse that he is three: because God is three, not by composition of parts, but by coexistence of Persons.

Infinitenesse, is that, whereby all things in God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other Absolute attributes:

1. Unmeasurableness, or ubiquity, whereby he is of infinite extension, † filling heaven and earth, containing all places, and not contained of any space, place, or bounds, and being no where absent, is every where present.

There are 4 degrees of Gods presence: the first is Universall, by which God is repletively every where, inclusively, no where.

Secondly, Speciall, by which God is said, to be in *heaven*, because that there his \* Power, Wisdome, and Goodnesse is in a more excellent manner seen and

est, nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Essent n. duo principia prima. Scal. Exerc. 3. 59. Sect. 3. † Acts 7. 48. Psal. 145. 15b 11. 7, &c. 2 Cor. 2. 5, 6. Psal. 139. 5, &c. Ier. 23. 23, 24. Deus est ubique, non ita ut in dimidia parte sit dimidius, aut tanquam in majori parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis sphaera, cujus centrum est ubique, circumferentia vero nusquam. Trism. \* Psalme 19. 21. Hosea 2. 21,

\* Intelligentiæ habent aliquid simili materiam, aliquid simile formæ, Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, ultimus, actus. Scal. Ex. 6. Sect. 2. Iust. Martyr. qu. 129. ad Orichodon. † Intelligentiæ cum finitæ ab infinitæ to Ente, finita esse necesse

enjoyed: as also because that usually he doth from thence pour forth his Blessings and Judgements.

Thirdly, more speciall, by which God dwelleth in his Saints.

Fourthly, most speciall, and altogether singular, by which the whole fulnesse of the Godhead dwelleth in Christ bodily.

2. Unchangeablenesse, whereby God is void of all change: both in respect of his Essence, and d Will.

3. Eternitie, whereby God is without beginning of dayes, or end of time: and without all boundes of precession, or succession.

*Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.*

Mal. 3. 6. Rom. 11, 29. Iam. 1. 18. Pœnitentia cum de Deo enunciat, non affectum in Deo, sed effectum Dei in hominibus significat, Alsted. e Isa 44 6. Iam. 5. 19. Dan. 6. 26. Heb 12. Rev. 4. 8. Creaturæ quædam æternæ sunt a posteriori, ad priori solus Deus est æternus, Alsted, Lex. Theol. cap. 2.

*The relative Attributes are five.*

1. Life. 11. Understanding. 111. Will.

IV. Power. V. Majestie.

**T**HE Life of God is that, by which, as by a most pure and perpetuall Act, he not onely liveth of himself, but is also that ever and over-flowing Fountaine of Life, from which all Creatures derive their a lives: so as that in him they live, move, breath, and have their being. And because onely his Life differs not from

a Acts

17. 25, 28.

& 14. 15.

Psal 42.

& 36, 19.

Ioh. 5. 26.

Heb. 3. 12.

b Hence it is,

that as God is called of the He-

brews Eheje,

so likewise Echeje:

and as of the Grecians ho-

on, so also ho zon,

and as of the Latines, primum ens,

so also primum vivens;

for to be, and to live, is all one and

the same in God,

ly to h  
11.

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pure a  
himself  
shall b  
tions o

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c Det  
Plio.  
scil. i  
lunta  
De n  
dope  
gust.

ly



ly to have immortalitie 1 Tim. 6. 16.

II. The Understanding, or Knowledge of G O D, is that whereby (by one pure Act) he most perfectly knoweth in himself all things that ever were, are, or shall be: yea, the thoughts and imaginations of mens hearts.

This knowledge of God is either generall, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it, imposing to things contingent, the lot of contingency, and to things necessary, the law of necessitie: And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, speciall, called the knowledge of approbation; by which he particularly \* knoweth, and graciously b acknowledgeth onely his Elect for his own.

Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

III. The will of God is that, whereby of \* necessitie he willeth *himself*, as the *soveraigne good*: and (by willing himself) willeth most c freely d all other good things, which are out of himself.

Deo dici non defet, cujus intellectus est ipsa sapientia. Keckerm. &c. \* 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5. c Deus voluntate sua cuncta constituit. Trism. 124. Dial. Plin. Hinc Orpheus Drum vocat necessitatem, ratione scil. inferorum, quod omnia ipsi patere cogantur. d Voluntas Dei semper impletur, aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemus eam quando peccamus, a nobis impletur, cum bonum facimus. August. Esch. c. 100, Rom. 9. 3, 11. Jam. 1. 21.

a 1 Kings  
8. 39.  
Psal. 44.  
21. and  
139. 1, &c  
Jer. 17. 10  
& 26. 12.  
Luke  
16. 15.  
Heb 4. 12.  
Rom.  
11. 33. &  
& 16. 17.  
\* 2 Tim.  
2. 19.  
Matth.  
7. 13.  
b Intelle-  
ctus, sci-  
entia &  
sapientia  
in Deo  
non dis-  
tinguun-  
tur. Ti-  
len. Nam  
sapientia  
in homi-  
ne est ha-  
bitus in-  
tellectus  
impressus,  
qui de

a 1 Iohn  
 5. 1.  
 b Psalm  
 45. 7.  
 c Gen.  
 4. 4.  
 d Norma  
 Iustitiæ  
 divinæ  
 est, Dei  
 voluntas.  
 Quæ  
 nim vult,  
 ideo est  
 justum;  
 non quia  
 justum i-  
 deo vult.  
 Eph. 1. 14  
 e Rom  
 2. 5, &c.  
 2 Thess.  
 1. 6, &c.  
 2 Tim.  
 4. 8.

Deut. 7. 9, 10. f Deus principium & finem & media ri-  
 rum omnium tenens, rectaq; linea incedens, euestigio ha-  
 bet d: kee, id est, d: v: ræ legis vindicem, simul ut quicquam  
 Sanctionum eius prætermisum est, Aristot. 1. de mundo.  
 g Rom. 9. 15, 16. Ezech 16. 6. h Psal 103. 8, &c. Tit.  
 3. 4. Semper invenes Deum benigniorum quam te culpa-  
 b. liorem, Serm 11. Bern. Vindictæ gladium misericordiæ  
 oleo temperavit, Niceph lib. 17. c 3. i Psal. 145. 7, 9,  
 16. Matth. 16. 17. In creaturis multa inveniuntur bona,  
 ergo Creator multo magis est bonus, uno aut agathon, ip-  
 sum bonum. k Ios. 13. 14. Psal 149. 6. Num. 23. 19. Ve-  
 ritas est harmonia, tum intellectus & verborum cum rebus;  
 tum etiam rerum ipsarum cum Ideis in mente divina, Ke-  
 kerm. Veritas Dei in verbis fides Dei dicitur, quod certo  
 fiant, quæ ab ipso d: ta sunt. Item constantia, quia sen-  
 tentiam non mutat, Polan,

which

which he hath spoken, in his appointed time. 6 Patience, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his justice, and untill a *sins be ripened.*

*Ad pœnam tardus Deus est, ad præmia velox,*

*Sed pensare solet vi graviore moram.*

7 Holinesse, whereby Gods nature is separated from all prophanes, and abhorreth all filthinesse; and so being wholly pure in himself, delighteth in the inward and outward b purity and chastitie of his servants, which he infuseth into them. 8 Anger, c whereby is meant Gods most certain and just Will, in chastening the Elect, and in revenging and punishing the Reprobate, for the injuries they offer to him and his chosen, and when God will punish with rigour and severity, then it is termed wrath, d temporall to the Elect, e eternall to the Reprobates.

IV. The Power of God is that whereby he f can simply and freely do whatsoever he wil, that is agreeable to his nature, and whereby (as he hath made) so he still ruleth heaven and earth, and all therein. This Almighty power of God is either absolute, by which he can, wil, and do more then he will or doth. Matth. 3. 9, and 26. 53, Rom. 9. 18, Or actual, by which God doth indeed whatsoever he

Zabaoth. Isa. 6. 2. 3. c Psal. 106. 23. 29. 40. 41. Num. 25. 11. Ira Dei non est ali d, quam voluntas puniendi. Aug. de civ. t. Dei. cap. 15. Ansel. lib. 9. cap. 8. Cur Deus, Rom. Furor et ira in Deo, non passionem mentis: sed ultionis acerbiter notant. Cart. in Rev. 19. d 1 Corin. 11. 2. e 1 Thess. 1. 10. f Gen. 17. 1. Psal. 115. 3. Matth. 11. 26. Ephes. 1. 11. Matth. 1. 2. Deus potest omnia quæ contradictionem non implicat. Aqu 2 quæst. 25. art. 3. 4. Omnipotentia excludit omnes defectus, qui sunt impotentia, seu, posse mentiri, mori, peccare, &c.

a 2 Pet.

3. 9.

Rom. 2. 4.

Gen. 5. 16.

b 1 Pet.

1. 5.

1 Thes.

3. 4.

Heb.

12. 14.

Mark

15. 9.

Qua-

ta sa-

ctitas

Dei, ad

cujus

aspe-

ctum

sancti

Angeli

oculos

pro su-

tequi-

tate

alis ve-

lantes cla-

mant

Sanctus,

Sanctus,

Sanctus

Jehovah

wil, and hindreth whatsoever he wil not have done, Psal. 145. 3.

a 1 Chr.  
29. 11, 12.  
1 Sam.  
7. 22.  
Rev. 5.  
12. 13.  
b 1 Cor.  
29. 14.  
Hinc De-  
us dici-  
tur auto-  
krator.  
c Rom.  
9. 15.  
Joh. 4. 11.  
d Luke  
19. 27.  
Psal. 29,  
and 110. 1  
e Deus est

Shaddai,  
sive autar-  
kes, non  
solum  
quia ipse  
nihil desi-  
derat, sed  
etiam  
quia nihil  
in eo de-  
siderari  
potest.  
Creatu-  
ras fecit  
perfectas  
in suo  
qualque  
genere,  
ergo ipse  
perfectus

simus est in se & perse.

V. Majesty is that by which God of his own absolute and free authority a raigneth and ruleth as Lord and King, over all creatures, visible, and invisible: having both the right & propriety in all things, as from whom, and for whom, are all things, as also such a plenitude of power, that he can pardon the offences of all whom he will have spared, and subdue all his enemies, whom he will have d plagued and destroyed, without being bound to render to any Creature a reason of his doing : but making his own most holy and just will, his onely most perfect and eternall Law.

From all these Attributes ariseth one, which is Gods soveraigne blessednes or perfection.

Blessednes is thare perfect and unmeasurable possession of joy & glory, which God hath in himself for ever; and is the cause of al the blisse and perfection, that every Creature injoyeth in his measure.

There are other Attributes figuratively and improperly ascribed unto God, in the holy Scriptures, as by an Anthropomorphosis, the members of a man, *eyes, ears, nostrils, mouth, hands, feet, &c.* or the senses and actions of man, as *seeing, bearing, smelling, working, walking, striking, &c.* By an *Anthropopatheia*, the affections and passions of a man, as *gladnes, grief, joy, sorrow, love, hatred, &c.* or by an Analogy, as when he is named a *Lyon, a Rock, a Tower, a Buckler, &c.* Whose significatione.

Very f Commentary will expresse.

scilicet in se & perse. Scal. Exce. ch. 146. Sect 2. Mark 14. 63. Act. 17 25 Rom. 11 35. 36. 1 Tm 6. 15. Math. 25. 34. Jam 1 17. f See Master Wilsons Dictionary of the Bible most profitable for this purpose.

*Of all those Attributes we must hold  
these generall Rules.*

**N**O Attribute can sufficiently expresse the Essence of God, because it is infinite, and ineffable.

1. Whatsoever therefore is spoken of God, is not God, but serveth rather to help our weak understanding, to conceive in our reason, and to utter in our speech the Majesty of his divine Nature, so far as he hath vouchsafed to reveal himself unto us in his Word.

2. <sup>a</sup> All the Attributes of GOD belong to every of the three Persons as well as to the Essence itself, with the limitation of a personall propriety. As the mercy of the Father is mercy begetting: the mercy of the Son is mercy begotten, the mercy of the holy Ghost, is mercy proceeding: and so of the rest.

3. The Essential Attributes of God differ not from his Essence. Because they are so in the Essence, that they are the very Essence it self. <sup>b</sup> In God therefore there is nothing which is not either his Essence or person.

4. The Essential Attributes of God, differ not Essentially nor really one from another, ( because whatsoever is in God; is one most simple Essence, and one admits no division ) but onely in our reason and understanding, which being not able to know Earthly things, by one simple Act, without the help of many distinct Acts, must of necessity have the help of many distinct acts to know the incomprehensible God. Therefore (to speak properly) there are not in God many Attributes, but <sup>c</sup> one onely, which is nothing else but the Divine Essence it self, by what attribute soever you call it.

<sup>a</sup> *Attributa omnia  
propter  
omnias  
tantotota  
singulis  
divinita-  
tis perso-  
nis com-  
petunt.*  
<sup>b</sup> *In Deo  
nihil est,  
quod non  
sit ipse  
Deus.*  
*Zach,*

<sup>c</sup> *Omnis  
in divinis  
sunt unus  
ibi non  
obviat  
relationis  
oppositio*

a Attributa Dei omnia ita in ipso sunt, ut sint ipsum ita in sunt, ut nihil antecedit, nihil subsequatur, sed exintellectione nostra (quæ perquamumbratilis est) alia aliis primo animo comprehenduntur, Scalig. Exod. 26. 5. Sect. 6. b Quæ de Deo dicuntur chronikos, relatione ad creaturas, & sic secundum

But in respect of our reason, they are said to be so many different Attributes. For our *a Understanding* conceives by the name of Mercy, a thing differing from that which is called Justice. The Essential Attributes of God are not therefore really inseparable.

5. The Essentiall Attributes of God are not parts or qualities of the Divine Essence, nor *b Accidents* in the Essence, nor *a Subject*; but the verie *c whole* and entire Essence of God. So that every such Attribute is not *aliud* and *aliud*, another and another thing, but one and the same thing. There are therefore no Quantities in GOD, by which he may be said to be so much and so much, nor Qualities, by which he may be said to be such and such: but *d whatsoever* God is, he is such and the same by his Essence. By his Essence he is wise, and therefore Wisdome it self: by his Essence he is Good, and therefore Goodnes it self: by his Essence he is merciful, and therefore mercy it self, by his Essence he is just, and therefore Justice it self, &c. In a word, God is great without Quantity; good true, and just without Quality: mercifull without passion: an act without motion. every where present without sight: without time the first and the last: the Lord of all Creatures from whom all receive themselves, and all the good they have, yet neither *e needeth*, nor receiveth he *a accident*, non expriment mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia. *c Omnia* quæ in Deo sunt, ita insunt, ut sint ipse Deus. *d Essentia* divina identificat sibi omnia quæ sunt in d. viols Biel. sup. 1. sent. dist. 1. qu. 5. *e Exhibet* omnia, accipit nihil, ipsum igitur bonum est, Deus ipse semper, Trismag. Ser. 2. Plin.

any increase of goodnesse or happines from any other.

This is the plain description of God, so far as he hath revealed himself to us in his Word.

This doctrine (of all others) every true practitioner of piety must competently know, and necessarily beleeve: for foure speciall uses.

1. That we may discern our true and onely God, from all false gods and Idols: for the description of God, is properly a known onely to his Church, in whom he hath thus graciously manifested himself.

a Psal.  
147.19,20  
Ier.10.85

2. To possesse our hearts with a greater awe of his Majesty, whilest we admire him for his simplenesse and infinitenesse: adore him for his un-measurableness, unchangeableness, and eternity: seek wisdom from his understanding and knowledge: submit our selves to his blessed will and pleasure: love him, for his love, mercy, goodnesse, and patience: trust to his Word, because of his truths: fear him for his power, justice, and anger: reverence him for his holines: and praise him for all his blessednes, and to depend all our life on him, who is the onely Author of our life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes, and to bear (in some measure) the Image of his Wisdom, Love, Goodnes, Justice, Mercy, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, mercifull, true, patient, and zealous as our God is.

4. Lastly that we may in our Prayers and Meditations conceive right of his

Divine Majesty, and not according to those grosse and blasphemous imaginations, which naturally arise in mens brains, as when they conceive God to be like an old man sitting in a chair: and the blessed Trinity to belike that tripartite Idol, which Papists have painted in their Church-windowes.

When therefore thou art to pray unto God, let thine heart speak unto him, as to that a eternall, binfinite, c Almighty, d holy, e wise, f just, g mercifull, h Spirit, and most i perfect, k individuall Essence of three severall Persons, Father, Son, and holy Ghost: who being<sup>l</sup> present in all places, m rulerh Heaven, and Earth, understandeth n all mens hearts, o knoweth all mens miseries; and is onely p able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his help, out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idol of the true God, and is the onely cause, why so many do professe all other parts of Gods worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy service; and comming, serve him with fear and reverence: for so far doth a man fear God, as he knoweth him: and then doth a man truly know God, when he joynes practise to speculation: And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he

a Psal.  
90. 2.  
b 1 Kings  
8. 27.  
c Gen.  
17. 1.  
Joh. 15. 25  
d Rev. 4.  
8. & 15. 4  
e Rom.  
11. 33. &  
16. 17.  
f Exod.  
34. 6, 7.  
Psal. 103.  
11. a d  
145. 8, 9.  
g Deut.  
32. 4.  
Gen. 8. 21.  
Psal. 145.  
17.  
h Iohn  
4. 3. 4.  
i Deut.  
32. 4.  
k 1 Iohn  
5. 7.  
Matth.  
3. 16.  
& 28. 19  
l C. r.  
23. 14. l 1 Kings 8. 17. Psal. 129. 2. Ierem 23. 13.  
m Isa 48. 16, 28. Da. 4. 3. n 1 Kings 8. 30. Ier 17 10.  
o Isa. 63. 16. p 1 Sam. 10, 15, Matth. 11, 28.

\*

hath



hath revealed himselfe in his Word.

Secondly, when from the true and lively sense of Gods *Attributes*, there is bred in a mans heart a love, awe, and confidence in God: for, saith God himselfe: *If I be a father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good!* saith David. He that hath not by experience tasted his goodnesse, knoweth not how good he is. He (saith John) that saith he knoweth God, and keepeth not his commandments, is a liar, and the truth is not in him. So far therefore as we imitate God in his Goodnesse, Love, Justice, Mercy, Patience, and other Attributes, so farre do we know him. Mal 1. 6. 1. 1. John 2. 4.

Thirdly, when with inward groanes, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God; for no man knoweth God, but hee that loveth him, and how can a man chuse but love him, being the *Soveraigne good*, if he knew him? seeing the nature of God is to enamour men with the love of his goodnesse; and whosoever loveth any thing more then God, is not worthy of God; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou doest beleieve that God is Almighty, why doest thou fear Devils, and enemies, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou beleevest that God is infinite, how darest thou provoke him to anger? If thou beleevest that God is simple, with what heart canst thou dissemble and play the

Rom.  
8 & 8.  
‡ Si re ha-  
beam so-  
lum, sane  
ruat ar-  
duus æ-  
ther. Tel-  
lus rupta  
suo diffi-  
liatque  
loco.  
a Creatura  
omnia  
perfectius  
sunt in  
Deo  
quam in  
seipfis.  
Dion. de  
divin. c. 6.  
b Ama-  
num il-  
lud bo-  
num, in  
quo omne  
bonum  
est, &  
sufficit.  
Ansel. in  
Proso.  
cap. 25.  
c Eph.  
3. 10.  
1 Iob 4. 8  
d Kemp.  
de Im.  
Christ. c. 1  
e Eccles.  
1. 3. 17.  
f Domina,  
imo Do-  
minus  
Charitas,  
Bern.

hypocrite? If thou beleevest that God is the Sovereign good, why is not thy heart more settled upon him, then on all Worldly good? If thou doest indeed beleeve that God is a just Judge, how darrest thou live so securely in sin without repentance? If thou doest truly beleeve, that God is most wise, why doest not thou refer the events of crosses and disgraces unto him, who knoweth how to turn all things to the best, unto them that love him? If thou art perswaded, that God is true, why doest thou doubt of his promises? And if thou beleevest that God is beauty and ‡ Perfection it self, why doest not thou make him alone the chief end of all thine affections and desires: for if thou lovest beauty, he is most fair: if thou desirest riches, he is most wealthy: if thou seekest wisdom, he is most wise. Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that which is in infinite a perfection in God: and when in Heaven we shall have an immediate Communion with God, we shall have them all perfectly in him, communicated unto us. Briefly, in all goodnesse he is all in all. b Love that one good God: and thou shalt love him, in whom all the good of goodnesse consisteth. He that would therefore attain to the saving knowledge of God, must learn to know him by love. For God is love, and c the knowledge of the love of God passeth all knowledge. For all knowledge besides to know d how to love God, and to serve him onely, is nothing, upon Salomons credit, but e vanity of vanities, and vexation of spirit.

Kindle therefore, O my Lady, nay, rather, O my Lord Charity, the love of  
thy

thy self  
was thy  
ailed by  
brought  
to the  
onely  
happi  
Th  
we ha  
Elohi  
belee  
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thy self in my soul especially, seeing it was thy good pleasure, *that being a reconciled by the blood of Christ*, I should be brought, by the knowledge of thy grace, to the Communion of thy glory, wherein onely consists my soveraigne good and happinesse for ever.

2 Rom.  
5.9, 10.  
John. 17.  
3 12.  
1 Cor.  
15.8.

Thus by the light of his own Word, we have seen the back parts of Iehovah Elohim, the eternal Trinity, whom to beleeve is saving faith and verity. And unto whom from all Creatures in heaven and earth, be all praise, dominion, and glory for ever. Amen.

Thus far of the knowledge of God, Now the knowledge of a Mans self. And first, of the state of his misery and corruption, without renovation by Christ.

Meditations of the misery of a man, not reconciled to God in Christ.

**O** Wretched Man, where shall I begin to describe thine endlesse misery! who art condemned, as soon as conceived; and adjudged to eternall death, before thou wast born to a temporal life. A beginning indeed I finde, but no end of thy miseries. For when Adam and Eve, being created after Gods own Image, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortall, having Dominion of all earthly creatures, and onely restrained from the fruit of one tree, as a signe of their subjection to the Almighty Creator: though God forbade them this one small thing, under the penalty of eternall death, yet they beleeved the Devils word before the Word of God making God (as much as in them lay) a lyar, And so being unthankful for all the benefits which God bestowed on them, they became mal-contented with their

their present state, as if God had dealt *enviously* and *niggardly* with them; and believed that the *Devil* would make them partakers of far more glorious things, than ever God had bestowed upon them, & in their pride they fell into *high treason* against the *most High*, and disdaining to be Gods Subjects, they affected blasphemously to be Gods themselves, equals unto God. Hence, till they repented (loosing Gods Image) they became like unto the Devil, and so all their posterity, as a *Traiterous brood* (whilst they remain *impenitent*, like thee,) are subject in this life to all *curfed miseries*, and in the life to come, to the *everlasting fire*, prepared for the Devil and his angels.

Lay then aside for a while thy *doting vanities*, and take the view with me of thy *dolefull miseries*: which duely surveyed, I doubt not but that thou wilt conclude, that it is far better, never to have *Natures being*, then not to be by *Grace a Practitioner of religious Piety*.

Consider therefore thy misery.

1. In thy life, 2. In thy death.
3. After death.

In thy life,

1. The miseries accompanying thy body
2. The miseries which deform thy soul.

In thy death, the miseries which shall oppress thy body and soul.

After death, the miseries which overwhelmed both body and soul together in Hell.

And first let us take a view of those miseries which accompany thy body, according to the four ages of thy life.

1. Infancy. 2. Youth.
3. Manhood. 4. Old age.

1. Meditations of the misery of Infancy.

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## O F P L E T Y .

**W**Hat wast thou being an Infant , but a brute, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of originall sin? And thus wast thou cast naked upon the earth, all embrewed in the blood of filthines ( filthy indeed when the Son of God , who disdained not to take on him mans nature , and the infirmities thereof, yet thought it unbeseemed his Holinesse, to be conceived after the sinfull manner of mans conception. ) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy birth, which was a cursed pain to thy mother, and to thy self the entrance into a troublesome life? the greatnes of which miseries, because thou couldest not utter in words, thou didst expresse ( as well as thou couldest ) in weeping tears.

### 2. *Meditations of the miseries of Youth.*

**W**Hat is Youth ; but an untamed Beast? all whose actions are rash and rude, not capable of good counsel, when it is given: and Ape-like delighting in nothing but in toyes and babies? Therefore thou no sooner beganst to have a little strength and discretion , but forthwith thou wast kept under the rod , and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others , rather then at the disposition of thine own will. Not tyred horse was evermore willing to be rid of his burthen , then thou wast to get out of the servile state of this bondage, A state not worthy the description.

### 3. *Meditations of the miseries of Manhood.*

**W**Hat is mans state, but a Sea, wherein ( as waves ) one trouble ariseth in  
the

the neck of another : the latter worse than the former? No sooner didst thou enter into the affairs of this world, but thou wast inwrapped about with a cloud of Miseries. Thy Flesh provokes thee to lust, the world allureth thee to pleasures, and the devil tempts thee to all kind of sinnes; fears of enemies affright thee; suits in Law do vex thee, wrongs of ill neighbours do oppresse thee, cares for wife and children do consume thee, and *disquietnes* twixt open foes and false friends, do in a maner confound thee: Sin stings thee *within*. Satan layes snares before thee. Conscience of sins past doggeth behind thee. Now *adversity* on thy left hand frets thee; anon *prosperity* on thy right hand flatters thee; over thy head Gods vengeance due to thy sin, is ready to fall upon thee: and *under thy feet*. Hell mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort? the house is full of cares: the field full of toyle; the countrey rude nesse: the City of factions: the Court of Envie: the Church of Sects: the Sea of Pirats: the Land of Robbers. Or in what state wilt thou live, seeing *wealth* is envied, and *poverty* contemned? *wit* is distracted, and *simplicity* is derided? *Superstition* is mocked, and *Religion* is suspected? *Vice* is advanced, and *vertue* is disgraced? Oh with what a *body of sin* art thou compassed about in a *World of wickednesse*? what are thine *Eyes*, but *Windows* to behold vanities? What are thine *Ears*, but *flood-gates* to let in the streams of iniquity? What are thy *Senses*, but *watches* to give fire to thy lusts? What is thine *Heart*, but the *Anvil*, where Satan hath forged the ugly shape of all lewd affections? art thou

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nobly descended? thou must put thy self in  
 perill of *forrain wars*, to get the reputa-  
 tion of *earthly honour*, oftentimes hazzard  
 thy life in a desperate combat, to avoid  
 the aspersion of a Coward. Art thou  
 born in *mean estate*? Lord! what pains  
 and drudgery must thou endure at  
 home and abroad, to get maintenance? and  
 all perhaps scarce sufficient to serve thy  
 necessity; and when (after much service  
 and labour) a man hath got something,  
 how little *certainty* is there in that which  
 is gotten? seeing thou seest by daily  
 experience, that he who was *rich* yester-  
 day, is to day a *begger*; he that yesterday  
 was in *health*, to day is *sick*, he that ye-  
 sterday was *merry* and *laughed*, hath cause  
 to day to *mourn* and *weep*; he that yester-  
 day was in *favour*, to day is in *disgrace*:  
 and he, who yesterday was *alive*, to day  
 is *dead*: and thou knowest not *how soon*,  
 nor in *what manner* thou shalt die thy  
 self. And who can enumerate the *losses*,  
*crosses*, *griefs*, *disgraces*, *sicknesses*, and *calami-*  
*ties*, which are insident to *sinful man*? To  
 speak nothing of the death of *friends* and  
*children*, which oftentimes seems to be  
 unto us far more bitter then present  
 death it self.

*Meditations of the misery of old age.*

What is old age, but the receptacle of  
 all maladies? for if thy lot be to  
 draw thy dayes to a long date, in comes  
 old bald-headed age stooping under do-  
 tage, with his wrinkled face, rotten  
 teeth, and stinking breath: teasty with  
 Choler, withered with drinesse, dimmed  
 with blindnes, obsurded with deafnesse,  
 overwhelmed with sicknes, and bowed  
 together with weaknesse, having no use  
 of any sense, but of the sense of pain:  
 which

which so racketh every member of his body, that it never easeth him of grief, till he hath thrown him down to his grave.

Thus far of the miseries which accompany the body. Now of the miseries which accompany the soul chiefly in this life.

*Meditations of the misery of the soul in this life.*

**T**He misery of thy soul will more evidently appeare, if thou wilt but consider,

1. The felicity she hath lost.

2. The misery which she hath pulled upon her self by sin.

1. The felicity lost, was first the fruition of the Image of God, whereby the soul was like unto God in a knowledge, enabling her perfectly to understand the revealed will of God. Secondly, true holiness, by which she was free from all prophane error. Thirdly, Righteousnesse, whereby she was able to incline all her naturall powers, and to frame uprightly all our actions, proceeding from those powers. With the losse of this divine Image, she lost the Love of God, and the blessed communion which she had with his Majesty: wherein consisteth her life, and happinesse. If the losse of earthly riches vex thee so much: how should not the losse of this divine treasure perplex thee much more?

2. The misery which she pulled upon her self, consists in two things:

1. Sinfulness. 2. Cursednesse.

b Eph. 2. 3

Gen. 6. 5.

c Rom.

12. 1.

Eph. 4. 17.

1. Sinfulness is an universal corruption: both for her Nature and actions: for her <sup>b</sup> Nature is infected with a <sup>c</sup> pronenesse to every sin continually, the <sup>c</sup> Mind is

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fluffed with vanity, the <sup>a</sup> Understanding is darkened with ignorance, the <sup>b</sup> Will affecteth nothing but vile and vain things; All her <sup>c</sup> Actions are evil: yea this deformity is so violent, that oftentimes in the regenerate soul, the Appetite will not obey the government of Reason, and the Will wandereth after, and yeelds consent to sinfull motions. How great then is the violence of the Appetite and will in the reprobate soul, which still remains in her Naturall corruption? Hence it is, that thy wretched Soul is deformed with sin, defiled with lust, so polluted with filthinesse, out raged with passions, overcarried with affections, pining with Envy, overcharged with Gluttony, surfited with Drunkennesse, boyling with Revenge, transported with Rage, and the glorious Image of God transformed to the ugly shape of the <sup>d</sup> devill, so far as it once <sup>e</sup> repented the Lord, that ever he made man.

From the former flowes the other part of the Souls misery, called <sup>f</sup> cursednesse, whereof there are two degrees.

1. In part. 2. In fulnesse thereof.

1. Cursednesse in part is that, which is inflicted upon the Soul in life and death, and is common to her with the body.

The cursednesse of the soul in life, is the wrath of God, which lyeth upon such a creature, so far, as that all things, not onely calamities, but also very <sup>g</sup> blessings and <sup>h</sup> graces turn to ruine. <sup>i</sup> Terrour of Conscience drives him from God and his service, that he dares not come to his presence and ordinances; but is <sup>k</sup> given up to the slavery of Satan, and to his own lusts, and vile affections.

Heb. 2. 15. k Rom. 1. 21. 7. 4. 16. l Eph. 2. 2 Col. 1. 3, 13.

a 1 Cor. 2. 14.  
 b Phil. 1. 3.  
 c Rom. 2. 12.  
 Rom. 7. 10.

d Ioh. 8. 14.  
 e Gen. 6. 6.  
 f Deut. 27. 16.  
 Gal. 3. 10.  
 Psalm 119. 21.

g Rom. 2. 2, 3.  
 Ier. 28. 13.  
 h Iai. 28. 13.  
 i Gen. 38. 20.  
 & 4. 14.

This is the *curfednes* of the Soul in life, now follows the *curfednes* of the Soul and Body in death.

*Meditations of the misery of the body and soul in death.*

**A**FTER that the aged man hath conficted with long sicknesse, and having endured the brunt of pain, should now expect some ease: in comes *Death*, ( *Natures slaughter-man*, Gods curse, and He's Parveior ) and lookes the old man grim and black in the face: and neither pitying his age, nor regarding his long-endured dolours, will not be hired to forbear either for silver or gold: nay, he will not take to spare his life, *skin for skin*; and al that the old man hath; but batters all the principall parts of his body, and arrests him to appear before the terrible Judge. And as thinking that the old man wil not dispatch to go with him fast enough: Lord! how many darts of calamities doth he shoot thorow him, *stitches, aches, crampes, fears, obstructions, rheumes, flegmes, collicke, stone, wind, &c.*

Oh what a ghastly sight it is, to see him then in his bed, when *Death* hath given him his mortall wound! what a cold sweat over-runs all his body? what a trembling possesseth all his members? the head shoo-  
teth, the face waxeth pale, the nose black, the nether Jaw-bone hangeth down, the Eye-strings break, the Tongue faltreth, the Breath shortneth, and smelleth earthly, the Throat rattleth, and at every gasp the Heart-strings are ready to break asunder.

Now the miserable soul sensibly perceiveth her earthly body to begin to die: for as towards the dissolution of the universall frame of the great world, the Sun shall be

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turned into darknesse, the Moone into blood, and the Stars shall fall from heaven, the Air shall be full of storms, and flashing Meteors, the Earth shall tremble, and the Sea shall roare, and mens hearts shall fail for fear, expecting the end of such sorrowfull beginnings: So towards the dissolution of man, (which is the little world) his Eyes, which are as the Sun and Moon, loose their light, and see nothing but blood-guiltinesse of sin, the rest of the Senses, as lesser Stars, do one after another fail and fall, his Mind, Reason, and Memory, as heavenly powers of his soul, are shaken with fearfull storms of despair and fierce flashings of Hell-fire, his Earthly body begins to shake and tremble, and the humours like an overflowing Sea, roar and rattle in his throat, still expecting the wofull ends of these dreadfull beginnings.

Whilest he is thus summoned to appear at the great Assizes of Gods Judgement, behold, a Quarter-Session, and Gaol-delivery is held within himself: where Reason sits as Judge, the devil puts in a Bill of inditement, as large as that Book of Zachary: wherein is alleadged all thy evil deeds, that ever thou hadst committed, and all the good deeds that ever thou hadst omitted, and all the curses and judgements that are due to every sin. Thine own conscience shall accuse thee, and thy Memory shall give bitter evidence, and Death stands at the Bar ready, as a cruel Executioner to dispatch thee. If thou shalt thus condemn thyself, how shalt thou escape the just condemnation of God, who knows all thy misdeeds better then thyself? Fain wouldest thou put out of thy mind the re-

Zach. 5. 2.

Eze. 1. 10.

John  
3. 20.

Luke  
12. 20.

membrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, We are thy works, and we wil follow thee. And whilst thy soul is thus within, out of peace and order, thy children, wife, & friends, trouble thee as fast, to have thee put thy goods in order: some crying, some craving, some pitying, some chearing; all like Flesh-flies, helping to make thy sorrows, more sorrowfull. Now the Devils, who are come from Hell to fetch away thy soul, begin to appear to her; and wait, as soon as she comes forth to take her, and carry her away. Stay she would within, but that she feels the body begin by degrees to die, and ready, like a ruinous house, to fall upon her head. Fearfull she is to come forth, because of those Hell-hounds, which wait for her coming, Oh, she that spent so many daies and nights in vain and idle pastimes, would now give y whole world, if she had it, for one houres delay, that she might have space to repent, and reconcile her selfe unto God. But it cannot be, because her Body which joyned with her in the actions of sin, is altogether now unfit to joyne with her in the exercises of repentance: and repentance must be of the whole man.

Now she seeth that all her pleasures are gone: as if they had never been: and that but onely torments remain, which never shall have end of being. Who can sufficiently expresse her remorse for her sin past, her anguish for her present misery, and her terrour, for her torments to come?

In this extremity, she looks every where for help, and she finds her selfe every way helpelesse. Thus in her greatest misery

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misery (desirous to heare the least word of comfort) she directis this, or the like speech to her Eyes: O Eyes, who in times past were so quick sighted, can ye spye no comfort, nor any way how I might escape this dreadfull danger? But the Eye-strings are broken, they cannot see the candle that burneth before him: nor discern whether it be day or night.

The Soul (finding no comfort in the Eys) speaks to the Ears: O Ears, who were wont to recreate your selves, with hearing new pleasant discourses, and Musicks sweetest harmony; can you hear any news or tidings of the least comfort for me? The Ears are either so deaf, that they cannot hear at all: or  $\bar{y}$  sense of hearing is grown so weak, that it cannot endure to hear his dearest friends to speak. And why should these ears hear any tidings of joy in Death, who could never abide to hear the glad tidings of the Gospel in his life? The Ear can minister no comfort.

Then she intimates her grieve unto the Tongue: Oh Tongue, who wast wont to brag it out with  $\bar{y}$  bravest, where are now thy big & daring words? now (in my greatest need) canst thou speak nothing in my defence? Canst thou neither daunt these enemies w<sup>th</sup> threatening words, nor entreat them w<sup>th</sup> fair speeches? Alas, the Tongue two dayes ago lay speechlesse: it cannot in his greatest extremity, either cal for a little drink, or desire a friend to take away with his finger the fleagm, that is ready to choak him.

Finding here no hope of help, she speaks unto the Feet, where are ye, O feet, which sometime were so nimble in running, can you carry me no where, out of this dangerous place? The feet are stoned dead already: If they be not stirred, they cannot stir.

Then she directs her speech unto her hands: O hands, who have bin so often approved for man-hood, in peace, and war, and wherewith I have so often defended my self, and offended my foes; never had I more need thē now. Death looks megrim in y face, and kills me. Hellish friends wait about my bed to devour me: help now or I perish for ever. Alas the hands are so weak and do so tremble, that they cannot reach to the mouth a spoonfull of supping, to relieve languishing nature.

The wretched soul seeing her self thus desolate, & altogether destitute of friends help, and comfort; and knowing that within an houre she must be in everlasting pains, retires her self to the heart (which of all members is *primum vivens*, & *ultimum moriens*) from whence she makes this dolefull lamentation with her self:

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of death.  
a Sam.  
22. 5.

O miserable caytife, that I am! How do the sorrows of death compasse me! How doe the floods of Belail make me afraid! How have, indeed, the snares both of the first and second death overtaken me at once! Oh how suddenly hath death stolen upon me with insensible degrees! Like the Sun, which the Eye perceives not to move, though it be most swift of motion. How doth Death wrack on me his spit without pity! The God of mercy hath utterly forsaken me: and the Devill, who knows no mercy, waits for to take me. How often have I been warned of this doleful day, by the faithful Preachers of Gods Word, & I made but a jest thereof! What profit have I now of all my pride, fine house, and brave apparell? what is become of the sweet relish of all my delicious fare? All the worldly goods which I so carefull gathered, would I now give  
for

for a good conscience, which I so care-  
 lessly neglected. And what joy remains  
 now, of all my former fleshly pleasures,  
 wherein I placed my chief delights? Those  
 fleshly pleasures were but deceitfull  
 dreams, & now they are past like vanish-  
 ing shadows: but to think of those etern-  
 all pains, which I must endure for those  
 short pleasures, pains me as hell, before I  
 enter into hell. Yet justly I confesse, as I  
 have deserved, I am served; y being made  
 after Gods Image, a reasonable soul, able  
 to judge mine own estate, & having mer-  
 cy so often offered, and I intreated to re-  
 ceive it: I neglected Gods grace, and pre-  
 ferred the pleasures of sins, before y reli-  
 gious care of pleasing God, lewdly spend-  
 ing my short time, without considering  
 what account I should make at my last  
 end. And now al the pleasure of my life  
 being put together, countervail not the  
 least part of my present pains. My joyes  
 were but momentany, and gone, before  
 I could scarce enjoy them: my miseries  
 are eternall, and never shall know end.  
 Oh that I had spent the *houres* that I con-  
 sumed in *carding, dicing, playing,* and other  
 vile exercises, in *reading the Scriptures,* in  
*hearing Sermons,* in *receiving the Communion*  
 in *weeping for my sins,* in *fasting, watching,*  
*praying,* and in *preparing my soul,* that I  
 might have now departed in the *assured*  
*hope of everlasting salvation!* O y I were  
 now to *begin my life again!* how would I  
 contemn the *world,* & the *vanities* there-  
 of! how religiously & purely would I lead  
 my life! how would I frequent the church,  
 and sanctifie the *Lords day!* If Satan should  
 offer me all the treasures, pleasures, and  
 promotions of this world, he should ne-  
 ver entice me to forget these terrors of this

last dreadful hour. But O corrupt carkeffe, & stinking carrion! How hath the Devill deluded us? & how have we served and deceived each other? and pulled swift damnation upon us both? Now is my case more miserable, then the beast that perisheth in a ditch; for I must go to answer before the Iudgement-seat of y<sup>e</sup> righteous Judge of Heaven and Earth: where I shall have none to speak for me: and these wicked fiends, who are privy to all my evill deeds, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before his Iudgement-seat: and from thence be carried by these infernall fiends, into y<sup>e</sup> horrible prison of endles torments, and utter darknes: where I shall never more see light, that first most excellent thing that God made, I, who gloried heretofore in being a libertine, am now inclozed in the very claws of Satan: as the trembling Partridges within the griping talons of the ravenous Falcon. Where shall I lodge to night: and who shall be my companions? Oh horreur to think! O grief to consider! Oh cursed be the day, wherein I was born, and let not the day, wherein my mother bare me be blessed. Cursed be the man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that man, because he slew me not. Oh that my Mother might have been my grave, or her womb a perpetuall conception! How is it that I came forth of the wombe, to endure these hellish sorrows! and that my daies should thus end with eternall shame! Cursed be the day that I was first united to so lewd a body: O that I had but so much favour, as that I might never see thee more? Our parting is bitter and dolefull: but our meeting again, to receive at that dreadfull day

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day the fulnesse of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? My last houre is come: I hear the heart-strings break; this filthy House of clay falls on my head: here is neither hope help, nor place of any longer abiding. And must I needs be gone? thou filthy carkasse; Oh filthy carkasse, with fare-ill fare-well I leave thee: And so all trembling she commeth forth, and forthwith is seized upon by infernal fiends, who carry her with violence *torrenti simili*, to the bottomles Lake that burneth with fire & brimstone: where she is kept as a prisoner in torments, till the general Judgement of the great Day.

The lothsome carkasse is afterwards hid in the grave. In which action for the most part, *the dead bury the dead*: that is, They who are dead in sin, bury them, who are dead for sin. And thus the godlesse, and unregenerated worldling who made Earth his Paradise; his Belly his God; his Lust his Law: and as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God: In his adversity God refuseth to save him: the Devill, whom he long served, now at length payes him his wages. Detestable was his life, damnable his death. The Devil hath his soul, the grave hath his carkasse: in which pit of corruption, den of death, and dungeon of sorrow, let us leave the miserable caitife, rotting with his mouth full of earth, his belly full of worms, & his carkasse full of stinck; expecting a feareful resurrection, when it shal be remitted with the soul; as they sinned together, so they may be eternally tormented together.

Apoc.

21. 8.

Iude 6.

1 Pet. 3.

19.

Thus far of the miseries of the soule and body in death, which is but cursednesse in part: now follows the fulnesse of cursednesse, which is the misery of the soul and body after death.

*Meditations of the misery of a man after death, which is the fulnesse of cursednesse.*

**T**He fulnes of cursednes (when it falls upon a creature, not able to bear the brunt therof) presseth him down to that bottomlesse a deep of the endles<sup>b</sup> wrath of Almighty God: which is called the *condemnation of hell*. This fulnesse of cursednesse is either particular or generall.

a Luke 8.  
38. and  
16. 13.  
b 1 Thes.  
1. 10.  
c Matth.  
23. 33.  
d Luk. 16.  
12. 13.  
1 Pet. 3.  
19.  
Iude ver.  
6. 7.  
Acts 7. 5.  
Postquam  
anima de  
corpore  
est egres-  
sa, subito  
Iudicium  
Christi  
de salute  
cognoscit.  
Aug. lib. 1  
de anim.  
& ejus  
Orig.

Particular, is that which in a lesse measure of fulnesse, lighteth upon the d soul immediately, as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight & presence of God. For whē she ceaseth to see with the organe of fleshy eyes, she seeth after a spiritual manner, like Stephen, who saw the glory of God, and Jesus standing at his right hand: or, as a man, who being blind born and miraculously restored to his sight should see the Sunne, which he never saw before. And thereby the *Testimony* of her own *Conscience*, Christ the righteous *Iudge*, who knoweth all things, maketh her, by his *omnipresent power*, to understand the doom and Judgement that is due unto her sins, and what must be her eternal state. And in this manner standing in the

cap. 4 Hier. Epi. ad Panna. Anima damnata continuo inciditur a Dæmonibus, qui crudellissime eam rapiantes ad infernum deducunt Cyril. Alex. in orat. de exit anim. Mat. 5. 24. and 23. 31. Luke 21 30. Luke 16. 12. 1 Pet. 3. 19, Iude verse 7. Luke 16. 14. Luke 1. 31.

fight of Heaven, not fit for her uncleannes  
to come into heaven; she is said to stand  
before the Throne of God. And so forth-  
with she is carried by the *evill angels*,  
a who came to fetch her with violence  
into *Heℓl*, where she is kept as in a Prison,  
in everlasting pains and chains, under dark-  
nesse, unto the judgement of the great Day.  
But not in that extremity of torments,  
which shee shall finally receive at the  
last day.

The generall fulnes of cursednesse is in a  
greater measure of fulnesse, which shal be  
inflicted upon both thy *b Soul* and *Body*,  
when by *y* mighty power of *Christ* (the  
*supreme Judge* of heaven and earth) the  
one shall be brought out of *Heℓl*, c and  
the other out of the Grave as Prisoners, to  
receive their dreadful dooms, according  
to their *evill deeds*. How shall the Repro-  
bate, by the roaring of the *Sea*, the qua-  
king of the *Earth*, the trembling of the  
*Powers* of Heaven, and terrours of Hea-  
venly *signes* be driven at the worlds end,  
to their wits end! Oh, what a woful salu-  
tation will there be, betwixt the damned  
*Soul* and *Body*, at their reuniting at that  
terrible Day!

O sink of Sin, O lump of Filthinesse (will  
the *Soul* say unto her *Body*) how am I  
compelled to re-enter unto thee, not as  
unto an *Habitation* to rest, but as a Prison  
to be tormented together! How doest  
thou appeare in my sight, like *Iephè's*  
Daughter, to my greater torment!  
Would God thou had perpetually rot-  
ted in the grave, that I might never  
have seene thee againe! How shall we  
bee confounded together, to heare be-  
fore God, Angels, and Men, lay open  
all those secret finnes which wee com-  
mitted

2. 2 Pet.  
4. 9.  
Iude ver.  
6.  
Apoc.  
11. 3.

b Dar.  
12. 1.  
Iohn 5.  
18, 19.  
c. Apoc.  
20. 13.

Mat. h.  
24. 29.  
Luke 21,  
24, 25.

The dam-  
ned souls  
Apostroph  
to her  
body at  
their se-  
cond  
meeting.

mitted together ! Have I lost Heaven, for the love of such a stinking carrion ! Art thou the flesh, for whose pleasures I have yeelded to commit so many Fornications ? O filthy Belly, how became I such a foole as to make thee my God ? How mad was I for momentany ioies, to incure these torments of eternall pains ! Ye Rocks and Mountains, why skip ye so like Rams, Psal. 114. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne ; for the great Day of his wrath is come, and who shall be able to stand ? Apoc. 6. 16, 17. Why tremblest thou thus, O Earth, at the presence of the Lord, and wilt not open thy mouth and swallow me up ; as thou didst Korah, that I be seen no more ?

O damned furies ! I would ye might, without delay, tear me in pieces, on condition that you would tear me unto nothing ! But whilest thou art thus in vain bewayling thy misery, the Angels hale thee violently away from the brink of thy grave, to some place near the Tribunal seat of Christ, where being as a cursed Goat, separated to stand beneath, on Earth, as on the left hand of the Judge : Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, & all the good deeds which thou hast omitted, and all the ungrateful villanies which thou didst commit against him and his holy Laws.

Within thee thine own conscience (more then a thousand witnesses,) shall accuse thee : the Devils, who tempted thee to all thy lewdnesse, shal on the one side testifie with thy conscience against thee : and on the other side shall stand the Holy Saints and Angels approving Christs Justice : and detesting so filthy a

Crea-

Matth.  
23. 41.  
Matth.  
25. 32.

Creature. Behind thee an hydeous noise of innumerable fellow damned Reprobates tarrying for thy company: Before thee al y world, a burning, in flaming fire. Above thee an irefull Judge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomles pit, gaping to receive thee. In this wo-  
*full estate, to hide thy self, will be impossible; (for on that condition, thou wouldest b with that the greatest Rock might fall upon thee ) to appear will be intolerable, and yet thou must stand forth to receive with other Reprobates this thy sentence; Depart from me ye cursed, to everlasting fire, prepared for the devil & his angels.*

*Depart from me ) there is a separation from all joy and happinesse.*

*Ye cursed ) there is a black and direfull Excommunication:*

*Into fire ) there is the cruelty of pain.*

*Everlasting ) there is the perpetuity of punishment.*

*Prepared for the devill and his angels. ) Here are thy infernall tormenting, and tormented companions.*

O terrible sentence: from which the condemned cannot escape: which being pronounced, cannot possibly be withstood: against wa man cannot except: and from which a man can no where appeal. So that to the damned nothing remains but hellish torments, which knows neither ease of pain, nor end of time. From this Judgement-seat, thou must be thrust by Angels, ( together with al the damned Devils and Reprobates ) into the bottomlesse Lake of utter darknesse, that perpetually burns with fire and brimstone. Whereunto as thou shalt be thrust, there shall be such

*weeping.*

a Anselm.  
lib. Meditac.

b Apoc.  
6. 16, 17.

Bona-vent.  
Possil.  
Dom. 3.  
post Pent.  
Serm. 2.

Apoc.  
21. 8.

*weeping, woes, and wayling, that the cry of the company of Core, Dathan & Abiram, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seem unto thee a Hell, before thou goest into Hell, but to hear it.*

Into which bottomless Lake, after that thou art once plunged, thou shalt ever be falling down, and never meet a bottom: and in it thou shalt ever lament, and none shall pity thee: thou shalt alwayes weep for pain of the fire, and yet gnash thy teeth for y<sup>e</sup> extremity of cold; Thou shalt weep to think, that thy miseries are past remedie: thou shalt weep to think, that to repent is to no purpose: thou shalt weep to think, how for the shadow of short pleasures, thou hast incurred these sorrows of eternall pains: thou shalt weep to see, how that weeping it self can nothing prevail; yea in weeping thou shalt weep more tears, then there is water in the Sea: for the water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

There thy *Lascivious Eyes* shall be afflicted with sights of *gastly spirits*: thy *curious Eares* shall be affrighted with hideous noise of *howling Devils*, and the gnashing teeth of *damned Reprobates*: thy *dainty Nose* shall be cloyed with noisome stench of *Sulphur*: thy *delicate Taste* shall be pained with intollerable hunger: thy *drunken throat* shall be parched with unquenchable thirst: thy *Mind* shall be tormented, to think how for the love of *abortive pleasures*, which perished ere they budded; thou so foolishly lost *Heavens joyes*: and incurredst *hellish pains*, which last beyond eternitie. Thy *conscience* shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers of-

Bona  
vent.

fered

fered thee remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldest but beleeve and repent: and how easily thou mightest have obtained mercy in those daies, how neer thou wast many times to have repented, and yet didst suffer the Devill and the World, to keep thee still in impenitency, and how the day of mercy is now past, and will never dawn again.

How shall thy understanding be racked, to consider, how for momentary riches, thou hast lost the eternall Treasure, and changed heavens felicitie, for hels misery! where every part of thy body without intermission of pain, shall be continually tormented alike.

In these Hellish-torments, thou shalt be for ever deprived of the Beatificall sight of God, wherein consists the sovereign good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetuall prison of utter darknesse: where shall be no order, but horror: no voice, but of blasphemers & howlers: no noise, but of tortures and tortured: no society, but of the devil and his angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment, without pitty: misery without mercy: sorrow, without succour: crying, without comfort: mischief, without measure: torment, without ease: where the *Worm dyeth not*, Mark 9. and the *fire is never quenched*: where the wrath of God shall seaze upon thy Soul and Body, as the flame of fire doth on the lump of Pitch, or Brimstone. In which flame thou shalt ever be burning, and never consumed: ever dying, and

and never dead: ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand yeers, as there are grasse on the earth, or sands on the Sea-shore: thou art no nearer to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand yeers, thy damned soul could but conceive an hope, that those her torments should have an end: this would be some comfort to think, that at length an end wil come. But as oft as the Mind thinketh of this word Never, it is as another Hell, in the midst of hell.

This thought shall force the damned to cry, *ouai, ouai*, as much as if they should say, *ouk aei, ouk aei*, O Lord, not ever, not ever torment us thus, but their consciences shall answer them as an Eccho, *aié, aié*, ever, ever. Hence shall arise this dolefull *ouai*, *wo* and *alas* for evermore.

This is that second death, the generall perfect fulnesse of all cursednes and misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy blisse and felicitie in Heaven for evermore.

Thus far of the misery of man in his estate of corruption, unlesse that he be renewed by Grace in Christ.

Now follows the knowledge of Mans self, in respect of his state of regeneration by Christ.

*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see, how happie a godly man



man is, in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, and become a new creature, is blessed in a three-fold respect. 1, in his life. 2, in his death. 3, after death.

I. His blessednes during this life, is but in part, and that consists in seven things:

1. Because he is conceived of the a Spirit, in the wombe of his b Mother the Church: and is c born, not of blood, nor of the will of the flesh, nor of the will of Man, but of God, who in Christ, is his d Father. So that the e Image of God his Father, is renewed in him every day more and more.

2. He hath, for the merits of Christs sufferings, all his sinnes, originall and actua, with the guilt and punishment belonging to them, f freely and fully forgiven unto him; and all the g righteousness of Christ, as freely and fully imputed unto him: and so God is h reconciled unto him: and i ap- proveth him as righteous in his sight and account.

3. He is freed from Satans k bondage, and is made a l brother of Christ, a fellow m heir of his heavenly Kingdome: and a spirituall n King and Priest to offer up o spirituall sacrifices to God by Iesus Christ.

4. God spareth him, as a man spareth his own son, that serveth him. And this sparing consists, In

i. Not taking notice of every fault, but bearing with his infirmities: Exod. 34. 6, 7. A loving Father will not cast his childe out of doors in his sicknes.

ii. Not making this punishment when he is chastened, as great as his deserts, Psal. 103. 80.

iii. Chastening him moderately, when

a Iohn

3. 5.

b Gal.

4. 26.

c Iohn

1. 13.

d Gal.

4. 6, 7.

2 Cor. 9. 8.

e Eph. 4.

23. 24.

f Col. 3. 10.

g Rom.

4. 8, 25.

Rom.

8. 1, 2.

g Rom.

4. 5, 19.

h 2 Cor.

5. 19.

i Rom. 8.

33, 34.

k Acts

16. 18.

Eph. 2. 2.

l Iohn

20. 17.

Rom.

8. 16.

m Rom.

8. 17.

n Apoc.

16.

o 1 Pet.

2. 5.

Mal 3. 17

a Rom.  
8. 28.

b Psal.

89. 31.

33.

Psalm

97. 11.

Heb.

12. 10.

2 Cor.

12. 7.

c 1 Cor.

3. 22. and

15. 54. 55.

Heb. 2.

14. 15.

d Luke

22. 31. 32.

Psal. 51.

13. 14

Rom.

20. 2.

e 1 Thel.

5. 23.

f Rom.

8. 9. 10.

g Rom.

8. 16.

h Heb.

4. 15.

Eph. 1.

3. 12.

Gal.

4. 16.

Rom. 8.

15. 16.

Zach.

12. 12.

Rom. 9.

16. 27.

Rom. 5.

1. and

14. 17.

Rom. 5.

3 & 14. 15. i Psal. 8. 5. &c. Heb. 2. 7. 8. k 1 Cor. 9. 1.

Rom. 4. 14. 1 Tim. 4. 2. &c.

he seeth that he will not by any other  
meanes be reclaimed, 2 Sam 7. 14. 15.  
a Cor. 11. 32.

IV. Graciously accepted his indeavour,  
notwithstanding the imperfection of his  
obedience, and so preferring the willing-  
nesse of his mind, before the worthinesse of  
his work, 2 Cor. 8. 12.

V. Turning the curses which he de-  
served, to crosses, and fatherly corrections,  
yea all a things, all b calamities of his life,  
death itself, yea, his very sins unto his  
good.

5 God gives him his Holy Spirit, which  
I. c Sanctifieth him by degrees through-  
out: so that he doth more and more dye  
to sin, and live to righteousness.

II. Assures him of his g adoption,  
and that he is by Grace the Childe of  
God.

III. Encourageth him to come with  
boldnesse, and confidence, into the presence  
of God.

IV. Moveth him without fear, to say  
unto him, Abba Father.

V. Poureth into his heart the gift of  
sanctified prayer.

VI. Perswaleth him that both he and  
his prayers are accepted and heard of  
God for Christ his Mediators sake.

VII. Fills him with  
 { I. Peace of conscience,  
 { II. Joy in the holy Ghost,  
 { in comparison whereof,  
 { all earthly Joyes seem vile  
 { and vain unto him.

6. He hath a recovery of his i sove-  
raignty over the creatures, which he lost  
by Adams fall: and from thence free  
k liberty of using all things which

God hath not *a restrained*, so that he may use them with good *b conscience*. For to all things in Heaven and Earth he hath a *sure c title* in this life, and he shall have the plenary and peaceable *d possession* of them in the life to come. Hence it is, that all Reprobates are but usurpers of all that they possesse, and have no *e place* of their own but Hell.

7. He hath the assurance of Gods Fatherly care and protection, day and night over him, which care consisteth in three things:

I. In providing all things necessary for his Soul and Body, concerning this life, and that which is to come: so that he shall be sure ever, *f eather* to have enough: or patience, to be content with that he hath.

II. In that God gives his Holy Angels, as Ministers, a charge, to attend upon him alwayes for his good: yea in danger, to *pitch their tents about him for his safety*, where-ever he be. Yea, Gods protection shall defend him as a cloud by day, and as a pillar of fire by night, and his providence shall hedge him from the power of the Devill.

III. In that The eyes of the Lord are upon him, and his ears continually open to see his state, and to hear his complaint, and in his good time, to deliver him out of all his troubles.

Thus far of the blessed state of the godly, and Regenerated man in this life: Now of his blessed state in death.

I I. *Meditations of the blessed state of a regenerated man in his death.*

When God sends Death as his Messenger, for the regenerated man, he meets him half the way to Heaven:

a 1 Cor. 9. 19. 20.  
b 1 Cor. 10. 21, 23.  
c Heb. 1. 7.  
d 1 Cor. 3. 23.  
e Matth. 25. 34.  
f 1 Pet. 1. 4 &c.  
g Acts 1. 25.  
h Matth. 6. 31.  
i 2 Cor. 12. 14.  
j Psal. 135.  
k Psal. 34. 9. 10.

Heb. 1. 14.  
Psal. 34. 7.  
Psa. 91. 11.  
Isa. 4. 5.  
Job 1. 10.  
Psa. 34. 15.  
Gen. 7. 1.  
Psa. 33. 19.

a Phil. 3. 20. for his *a* conversation, and *b*affection is there  
 b Col. 3. 2. before him. Death is neither strange, nor  
 c 1 Cor. 15. 31. fearfull unto him. Not strange, because  
 d Col. 3. 3. he *c* died daily: not fearfull, because whilest  
 e Apo. 14. he lived, he was dead; and his life was  
 f 2 Cor. 5. 6- hid with Christ in God. To die unto him  
 g John 14. 1. therefore, is nothing else in effect but to  
 h Heb. 12. 22, &c. *e* rest from his labour in this world, to go  
 i Psal. 42. 3. home to his *g* Fathers house, unto the  
 AG 1. 49. *h* City of the living God, the heavenly Jerusa-  
 lem, to an innumerable company of Angels to  
 the generall assembly and Church of the first  
 born, to God the Judge of all: and to the Spirit  
 of just men made perfect, and to Jesus the Me-  
 diatour of the New Testament. Whilest his  
 Body is sick, his Mind is sound for, God  
 i maketh all his bed in his sicknesse, and  
 strengtheneh him with faith and pati-  
 ence upon his bed of sorrow. And when  
 he begins to enter into the way of all the  
 world, he giveth (like *k* Iacob, *Moses*, and  
*Ioshua*) to his children and friends, godly  
 exhortations and counsels, to serve the  
 true God, to worship him truly all the  
 dayes of their life. His blessed soul breath-  
 eth nothing but blessings, and such spee-  
 ches as favour a sanctified spirit. As his out-  
 ward man decayeth, so his inward man in-  
 creaseth, and waxeth stronger. When the  
 speech of his tongue faulteth, the sighs of  
 his heart speak louder unto God: when the  
 sight of the Eyes faileth, the holy Ghost illu-  
 minates him inwardly with abundance  
 of spirituall light. His soul feareth not, *i* but  
 is bold to go out of the body, and to dwell with  
 her Lord. He sighed out with *m* Paul, Cu-  
 pio dissolvi: I desire to be dissolved; and to be  
 with Christ. And with *n* David As the Har-  
 panteth after the water brooks: so panteth my  
 soul after thee, O God, my soul thirsteth for  
 God, for the living God: when shall I come and  
 appear

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appear before God? He prayeth with the Saints; *a* How long, O Lord, which art holy and true? *b* Come Lord Jesus, come quickly. And when the appointed time of his dissolution is come, knowing that he goeth to his *d* Father and Redeemer in the peace of a good conscience, and the assured persuasion of the forgiveness of all his sins, in the blood of the Lamb, he sings with blessed old Simeon, his *e* Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c. and surrenders up his soul, as it were, with his own hands, into the hands of his heavenly Father, saying with David, *f* Into thy hands, O Father, I commend my soul, for thou hast redeemed me, O Lord, thou God of truth, And saying with Stephen, *g* Lord Jesus, receive my spirit, He no sooner yeelds up his sacred Ghost, but immediately the *b* holie Angels, who attended upon him from the day of his birth, unto his death, *i* carry and accompany his soul unto Heaven, as they did the soul of Lazarus into Abrahams bosome, *k* which is the kingdom of heaven, whither onely good Angels and good works do accompany the soul: the one to deliver their *l* charge, the other to receive their *m* reward,

The Bodie in convenient time, as the sanctified *n* Temple of the Holie Ghost, the *o* members of Christ, nourished by his body, the *p* price of the blood of the Sonne of God, is by his fellow-brethren reverently laid to *q* sleep in his grave, as in the bed of Christ, in an assured hope to *r* awake in the resurrection of the just, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect

*o* Mat. 26. 26. *p* 1 Cor. 6. 20. *1* Pet. 1. 19. *q* 1 Thes. 4. 14. *r* Acts 7. 6. and 8. 2. *1* Dan. 12. 2. Joh. 5. 28. 29. Luke 14. 14. *1* Thes. 4. 16, 17. Apo. 14. 15.

*a* Apo. 6. 10.  
*b* Apo. 22. 20.  
*c* Job. 14. 5.  
*d* Psal. 31. 5.  
*e* Luke 2. 29.  
Psal. 37. 37.  
Isa. 57. 2.  
*f* Psal. 31. 5.  
*g* Acts 7. 59.  
*h* Mark 18. 10.  
Acts 12. 15.  
& 27. 23.  
*i* Luke 16. 22.  
*k* Mat. 8. 11.  
Luke 13. 28.  
Acts 15. 10, 11.  
Eph. 1. 10.  
Heb. 1. 9.  
10. 16. &  
12. 22, 23.  
Lu. 19. 9.  
& 9. 31.  
*l* Psal. 91. 12.  
Heb. 1. 14.  
*m* Apo. 14. 13. &  
22. 23.  
*n* 1 Cor. 6. 20.  
*o* 1 Thes. 4. 14.  
*p* 1 Cor. 6. 20.  
*1* Pet. 1. 19.  
*q* 1 Thes. 4. 14.  
*r* Acts 7. 6. and 8. 2.  
*1* Dan. 12. 2.  
Joh. 5. 28, 29.  
Luke 14. 14.  
1 Thes. 4. 16, 17.  
Apo. 14. 15.

not onely the souls, but the very bodies of the faithful also are termed blessed.

Thus far of the blessednesse of the soule and body of the Regenerated man in death. Now let us see the blessednesse of his soule and body after death.

III. *Meditations of the blessed estate of the Regenerated man after death.*

**T**His state hath three degrees:

1. From the day of Death, to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the regenerated man hath yeilded up his soule unto Christ, the holy Angels take her into their custody, and immediately <sup>a</sup> carry her into Heaven: & there present her before Christ, where she is crowned with a <sup>c</sup> *Crown of righteousness*, and glorie, not which she hath deserved by her good works, but which God hath promised of his free goodnes to all those, who of love have in this life unfainedly served him, and sought his glory.

Oh, what a joy wil it be to thy Soule which was wont to see but misery and sinners, now to behold y<sup>e</sup> face of the God of Glory? yea, to see Christ wel-coming thee, as soon as thou art presented before him by the holy Angels, with an *Euge bone serve! Well-done, and wel-come good and faithful servant, &c.* enter into thy Masters joy. And what joy will this be, to behold thou sand thousands of Cherubims, Seraphims Angels, Thrones, Dominions, Principalities, Powers: All the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors: and at the soules

<sup>a</sup> Luke

16. 22.

<sup>b</sup> Heb.

1. 14. and

22. 14.

<sup>c</sup> 2 Tim.

4. 8.

Apoc.

2. 10.

1 Pet.

5. 1.

Col. 1. 6.

Eph. 1. 21.

of thy Friends, Parents, Husbands, Wives, children, and the rest of Gods Saints, who departed before thee in the true faith of Christ, standing before Gods Throne in blisse and glory? if the Queen of Sheba, beholding the glory and attendance given to Solomon, as it were ravished therewith, brake out and said, *Hap-  
py are thy men, happy are these thy servants,  
which stand ever before thee, and hear thy  
wisdom:* How shall thy soul be ravished to see her self by grace admitted to stand with this glorious Company, to behold the blessed Face of Christ, and to hear all the treasures of his Divine wisdom! How shalt thou rejoyce to see so many thousand thousands well comming thee into their heavenly society! or as they all rejoyced at thy conversion; so will they now be much more joyfull to behold thy Coronation, and to see thee receive thy crown, which was laid up for thee against thy coming. For there the crown of Martyrdome shall be put on the head of a Martyr, who for Christs Gospels sake endured torments: the crown of Virginity on the head of a Virgin, which subdued Concupiscence: the crown of Piety and Chastity on the head of them, who sincerely professed Christ, and kept their Wed lock-bed undefiled: the crown of good works on the good Almos-givers head, who liberally relieved the poor: the crown of incorruptible glory on the head of those Pastors, who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holines of life. Who can sufficiently expresse the rejoicing of this heavenly company, to see thee thus crowned with glory, arrayed with yshining robe of

1 Kings  
10.

Luke 15.

1 Tim.  
4.8.

Apoc.  
7.7.

righteousnesse, and to behold the Palm of victory put into thy hand? O what gratulation will there be, that thou hast escaped all the miseries of the world, the snares of the Devill, the pains of hell, and obtained with them thy eternall rest and happinesse, for there every one joyeth as much in anothers happinesse, as in his own, because he shall see him as much loved of God as himself. Yea they have as many distinct joyes, as they have companions of their joy. And in this joyfull blessed state, the soul resteth with *Christ* in heaven, till the *Resurrection*; when as the number of her fellow-servants and Brethren be fulfilled, which the Lord termeth but a little season.

The second degree of mans blessednesse after death, is from the *Resurrection*, to the pronouncing of the full Sentence: For at the last day.

I. The Elementary Heavens, Earth, and all things therein, shall be a *dissolved and purified with fire.*

II. At the b sound of the last Trumpet or voice of *Christ the Archangel*, the very same bodies which the Elect had before (though turned to dust and earth) shall rise again. And in the same instant every mans Soul shall re-enter into his own body, by vertue of the *Resurrection* of *Christ* their head, and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes: yet shall the Elect find it true at that day, that *not a hair of their head is perished.*

III. They shall come forth out of their graves, like so many *Iosephs* out of prisons;

Apoc.  
7. 9.

2 2 Pet.

3. 10.

12. 13.

b 1 Cor.

15. 52

1 Thef.

4. 16.

John 5. 28

Eze. 37.

Ro. 8. 11.

Rom.

5. 17.

2 Cor.

16. 21.

Phil. 3.

10. 11.

1 Thef.

4. 17.

Marth.

19. 30.

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prison: or *Daniels* \* out of the lions den; or *Jonahs* out of the Whales belly.

IV. All the bodies of the Elect being thus made alive, shall rise in that \* perfection of nature, whereunto they should have attained by their naturall temperament, if no impediment had hindred: and in that vigor of age, that a perfect man is at, about three and thirty years old, each in their † proper sex: Whereunto *Divines* think the Apostle alludeth, When he saith: *b* *Til we all come unto a perfect man unto the measure of the age (or stature) of the fulnesse of Christ.* Whatsoever imperfection was before in the body, (as blindness, lameness, crookedness) shall then be done away. Jacob shall not halt, nor Isaac be blind, nor Leah beare-eyed, nor Mephibosheth be lame: for if David would not have the blind and lame to come into his house, much lesse wil Christ have blindness and lameness to dwell in his heavenly habitation, Christ made all the Blind to see, the Dumb to speak, the Deaf to hear, the Lame to walk, &c. that came to him to seek his grace on earth: much more will he heal all their imperfections, whom he wil admit to his glory in heaven. Among those Tribes, there is not one feeble: but the Lame man shall leap as an Hart, and the Dumb mans tongue shall sing. And it is very probable, that seeing God created our first parents, not Infants, or Old men, but of a perfect age, or stature, the *anaplasia*, or new creation from death, shall every way be more perfect, then the *plasia*, or first frame of Man, from which he fell into the state of the dead. Neither is it like that Infancy being imperfection, and old age corruption, can well stand with

\* Dan.  
4. 13.  
† Theol.  
4. 14.  
Par est  
potestas  
Dei ad  
instituendos, & re-  
stituendos  
homines.  
Anatheg.  
a Psal.  
65. 20.  
† Tertul.  
de resur-  
rect. c. 6  
Hier. epi.  
27. & 61.  
Aug. lib.  
22. de Ci-  
vit. Dei  
cap. 17. &  
omnes  
Theologi  
in 4  
Sent. dist.  
44.  
b Eph.  
4. 13.  
Ita com-  
muniter  
credunt  
Theologi  
in 4 Sent  
dist. 44.  
Vide Aug.  
de Civit.  
Dei lib.  
22. cap.  
15. & 16.  
Psal. 105.  
37.  
Isa. 35. 5.

the state of a perfect glorified body,

V. The bodies of the Elect being thus raised, shall have four most excellent and supernaturall qualities. For:

I. They shall be raised in power, whereby they shall for ever be freed from all wants and weakneses, and inabled to continue, without the use of meat, drink, sleep, and other former helps.

II. In corruption, whereby they shall never be subject to any manner of imperfections, blemish, sicknes, or death.

III. In glory whereby their bodies shall shine as bright as the sun in the firmament, and which being made transparent, their souls shall shine thorow far more glorious then their bodies. Three glimpses of which glory were seen, First in Moses face. Secondly, in the transfiguration: Thirdly, in Stephens countenance. Three instances and assurances of the glorification of our bodies, at y glorious day. Then shall David lay aside his Shepherds weed, and put on the robe of the Kings Son, Jesus, not Jonathans. Then every \* true Mordecai (who mourned under y Sackcloth of this corrupt flesh) shall be arrayed with y Kings Roial apparel, and have the crown Roiall set upon his head, that al the world may see, how it shall be done to him, whom the King of kings delighteth to honour. If now the rising of one sun makes the morning so glorious, how glorious shall y day be, when innumerable millions of millions of y bodies of saints & Angels shall appear more glorious then the brightnes of the Sun: the body of Christ in glory surpassing al.

4. In Agilitie, whereby our bodies shall be able to ascend, & to meet the Lord at his glorious coming in the ayre, as Eagles flying unto their blessed carcasse. To this agilitie

1 Cor  
15 43.  
1 Cor.  
15 41.  
IIa.

65. 20.  
Aug.  
Ench.  
cap. 90.

Matth.  
13. 43.  
Dan.  
12 3.

L ke  
9. 31.  
Zach.

9. 15.  
1 Thes.

4 17.  
Exod.

34 35.  
Matth.

17. 2.  
Acts 6. 10

1 Sam.  
18. 4.

\* Hest.  
4: 1.

4: 1.

a Ubi vo-  
let spiri-  
tus, ibi  
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corpus.  
Aug.

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of the Saints glorious bodies, the Prophet alludes, saying. *They shall renew their strength, they shall mount up with wings as Eagles: they shall run and not be weary, they shall walk and not faint.* And to this state may that saying of wisdom be referred. *In the time of their vision they shall shine, and run to and fro, as sparks among the stubble.*

And in respect of these four qualities, Paul calleth the raised bodies of the Elect, *Spiritual*: for they shall be spiritually in qualities, but the same still in substance.

And howsoever sin & corruption make a man in this state of mortality, lower then Angels: yet surely when God shall thus crown him with glory and honour, I cannot see how man shall be any thing inferior to angels. For are they spirits, so is man also in respect of his soul, yea, more then this they shall have also a spiritual body, fashioned like unto the glorious body of the Lord Jesus Christ, in whom mans nature is exalted by a personal union, into the glory of the Godhead, and individual society of y blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them. Nay, they are but spirits appointed to be Ministers unto the Elect: and as many of them: who at the first disdained this office, and would not keep the first standing, were for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatnesse of Gods love to Mankind.

But as for all the Elect, who at the second, & sudden comming of Christ, shall be found quick and living: the fire that shall burn up the corruption of the world, and the works therein, shall in a moment, in the twinkling of an eye, overtake them

a Isa.  
40 31.  
W id 3.7  
b 1 Cor.  
15. 44.  
Spiritu-  
al a polt  
ref. re-  
Et oem  
erunt cor-  
pora, ton  
quia cor-  
pora esse  
defictur,  
sed quia  
spiritu vi-  
vificante  
f bñstunt.  
Aug 1. 12.  
de civi.  
Ber. c. 23.  
Pla. 1. 5.  
Phil. 3. 21

Heb. 2 16.

Heb. 1. 14.  
Psalm  
91. 11.  
Jud. v. 6.  
1 Pet.  
2. 4.

2 Pet.  
3 10,  
11, 12.  
1 Cor.  
15. 25.

\* Luk.  
17, 34.

The elect  
souls A-  
postrophe  
to her  
body at  
her first  
meeting  
in the re-  
surrection  
\* Can.  
a 14.

them as it \* finds them : either grinding in the Mill of provision , or walking in the fields of pleasure, or lying in the bed of ease, and so ( burning up their dross and corruption ) of mortall, make them immortall bodies : and this change shall be unto them in stead of death.

Then shall the Soul with joyfulness greether Body, saying : Oh well met again , my dear sister ! how sweet is thy voice ! how comely is thy countenance, having lien hid so long in the clifts of the \* rocks , and in the secret places of the grave ! Thou art indeed an habitation fit, not onely for me to dwell in, but such as the Holy Ghost thinks meet to reside in, at his Temple for ever. The Winter of our afflictions is now past, the storm of our misery is blown over, and gone. The Bodies of our Elect Brethren appear more glorious, then the Lilly flowers on the earth : the time of singing Hallelujah is come, and the voice of the trumpet is heard in the land. Thou hast been my Yoke-fellow in the Lords labours , and companion in persecutions and wrongs, for Christ and his Gospels sake, now shall we enter together into our Masters joy. As thou hast born with me the Crosse, so shalt thou now weare with me the Crown. As thou hast with me sowed plenteously in tears , so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God, who ( when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, and profane vanities ) gave us grace to joyn together in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion , relieving the poor,

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exercising in all humility) the works of Piety to God, and walking conscionably in the duties of our calling, towards men. Thou shalt anon hear *no mention* of thy *sins*, for they are *remitted and covered*: but every good work which thou hast done for the Lordsake, shall be rehearsed and rewarded. Cheer up thy heart, for thy *Judge is flesh of thy flesh, and bone of thy bone*. Lift up thy head, behold these glorious Angels like so many Gabriels, flying towards us, to tel us that the day of our Redemption is come, and to convey us in the clouds, to meet our Redeemer in the Ayr. Lo, they are at hand. *Arise therefore, my Love, my Love, my fair one, and come away*. And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling Mountains of Bether.

VI. Both quick and dead, being thus revived and glorified, shall forthwith (by the Ministry of Gods Holy Angels) be gathered from all the quarters and parts of the world, and caught up together in the Clouds to meet the Lord in the Ayre, and so shall come with him, as a part of his glorious train, to judge Reprobate and evill Angels. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve Tribes, who refused to hear the Gospel preached by their Ministry. And all the saints (in honour and order) shall stand next unto them, as Judges, also, to judge the evil angels, and earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his service, then others: so shall their glory and reward be greater then others in that day.

The place where they shall be gathered

Ps. 32.  
1, 2.

Dan. 9.  
21, &c.  
Luke  
21, 28.

Can. 2, 13.  
Vers. 17.

Luke.  
17, 34.  
35, 36.  
1 Thel.  
4, 2.

1 Cor.  
6, 1, 3.

1 Cor.  
6, 2, 3

Apoc.  
22, 12.  
Rom.  
26, 2.

2 Cor. 9, 6  
Joh 14, 4.

1 Thes.  
4. 11.  
Joel 3.  
1. 2, &c.  
Ver. 11, 12

2 2 Chro.  
20. 29

bNeer this  
valley was  
mount  
Moriab,  
where A-  
bra- am  
sacr. ficed  
Isaac,  
Gen. 22.  
Jacob saw  
Angels  
ascen-  
ding and

descending on a ladder, Gen. 28. The Angel put up his sword, and fire from heaven burnt the sacrifice in Abrahams floor, 2 Sam. 24. Salomon builded the Temple, 2 Chron. 3. 1. Christ preached the Gospel, suffered his Passion, and entred into his glory, Carth. in Gen. 28.

red unto Christ, and where Christ shall sit in Judgement, shall be in the Air, over the Valley of Iehoshaphat, by Mount Oliuet, neer unto Ierusalem, Eastward from the temple: as it is probable for four reasons.

I. Because the holy Scripture seems to intimate so much in plain words: I will gather all Nations into the valley of Iehoshaphat, and plead with them there, Cause the mightie ones to come down, O Lord, let the Heathen be weakened, and come up to the valley of Iehoshaphat: for there will I sit to judge all the Heathen round about. Jehoshaphat signifieth, The Lord wil judge. And this valley was so called from the great victory which the Lord gave a Jehoshaphat and his people over the Ammonites, Moabites, and inhabitants of mount Seir. Which victory was a type of the final victory, which Christ, the supremam Judge, shall give his Elect, over all their enemies in that place, at the last Day, as all the Jews interpret it. See Zac. 14. 4, 5. Psal. 51. 1, 2, &c. all agreeing, that the place shall be thereabout.

II. Because that as Christ was thereabout crucified, and put to open shame: so over that place, his glorious Throne should be erected in the Air, when he shall appear in Judgement, to manifest his Majesty and glory? For it is meet that Christ should in that place judge the world with righteous judgement where he himselfe was unjustly judged and condemned.

III. Because that seeing the Angels

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shal be sent to gather together the Elect, from the four winds, from one end of Heaven, to the other: It is most probable, y<sup>e</sup> the place whither they shal be gathered to, shal be near Jerusalem, & the valley of Jehoshaphat: which † Cosmographers describe to be in the midst of the superficies of the earth. If the *termini a quibus*, be the four parts of the world; the *terminus ad quem*, must be about the center.

IV. Because the angels told the Disciples, that as they saw Christ ascend from mount Olivet, which is over the a valley of Jehoshaphat: so he shal in like manner come downe from heaven. This is the opinion of Aquinas, and all the Schoolmen, except Lombard and Alexander Hales.

V. Lastly, when Christ is set in his glorious throne, and all the many thousands of his Saints and Angels, shining more bright then so many Suns in glorie, sitting about him: and the body of Christ, in glory and brightnesse surpassing them all: (The Reprobates being separated, and remaining beneath upon the earth: b for the right hand signifieth a blessed, the left hand a cursed estate) Christ wil first pronounce the sentence of absolution and blisse upon the elect First, because he wil thereby increase the grief of the reprobate, that shal hear it: Secondly, to shew himselfe c more prone to mercy, then to judgement. And thus from his Throne of Majesty in the Ayre, hee shall (in according to the Law. Rom. 12. Act. 1. 11 Richardus devila nova Thom. in 1. Sect. Dist. 47, 48. Matth. 23 31. Jude vers. 14. a Apoc. 10. 11, 12. b Matth. 19. 18. Hilar. in Cant. 21. Apselm. in Matth. cap. 25. Psal. 145 9. Isaia 8. 23. c Ad praeas tardus Deus est, ad praemia velox.

† The Sea beyond Jordan towards Tyrus.

cutterh the midst of the world.

And Ezech. saith of Jerusalem In medio gentium posui eam.

That from Zion, as from a center, the law should be published to all nations, and there all nations shal be judged

Matth.  
25. 34.

the sight and hearing of all the World) pronounce unto his Elect, *Come ye blessed of my Father, inherit the Kingdom, prepared for you from the beginning of the world: for, &c. Come ye, Here is our blessed union with Christ, and by him, with the whole Trinity.*

*Blessed*, Here is our absolution from all sins, and our plenary endowment with all grace and happinesse.

*Of my Father*, Here is the Author, from whom, by Christ, proceeds our felicity.

*Inherit*, Here is our Adoption.

*The Kingdome*, Behold our Birthright and possession.

*Prepared*, See Gods Fatherly care for his chosen.

*From the foundation of the world*, O the free, eternall, unchangeable Election of God!

How much are those souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they had done either good or evil.

Rom.  
9. 11.

*For I was hungry, &c.* O the Goodnesse of Christ, who takes notice of al the good works of his children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself! *Come ye to me, in whom ye have believed, before ye saw me: and whom ye have loved and sought for, with so much devotion, and through so many tribulations. Come now from labour to rest: from disgrace, to glory: from the jaws of death, to the joyes of eternall Life. For my sake ye have bin railed upon, reviled, and cursed: But now it shal appear to all those cursed Esaus, that you are the*

John  
20. 34.  
1 Pet. 1. 8

Matth.  
5. 11.

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true Jacobs, that shall receive your  
 Heavenly Fathers blessing: and blessed  
 shall you be. Your *Fathers, Mothers, and* Psal 27. 13  
*nearest kindred* forsook, and cast you off, Mark 19.  
 for my Truths sake, which you maintai- 29.  
 ned: but now my Father wil be unto you  
 a Father, and you shall be his Sons and  
 Daughters for ever. You were cast out John 20.  
 of your lands and livings, and forsooke 17.  
*all* for my sake and the Gospel: But that it may 2 Cor. 6.  
 appear that you have not lost your gain, 18.  
 but gained by your losse: in stead of an  
 Earthly inheritance and possession, you  
 shall possess with me the inheritance of  
 my Heavenly Kingdom where you shal  
 be for love, Sons: for birth-right, Heires:  
 for dignity, kings: for holines, Priests:  
 and you may be bold to enter into the  
 possession thereof now, because my Fa-  
 ther prepared, and kept it for you, ever  
 since *ys first foundation of the world was laid.*

Immediately after his Sentence of  
 absolution and benediction, every one  
 receiveth his crown, which Christ the 2 Tim. 4. 8  
 righteous Judge puts upon their heads, 1 Pet. 5. 4.  
 as the reward which he hath promised Apoc 4. 5.  
 of his grace and mercy, unto the faith  
 and good works of all them that loved *thar*  
*his appearing.* Then every one taking his Apoc.  
 crown from his head, shall lay it down 4. 10.  
 (as it were) at the feet of Christ and pro-  
 strating themselves, shall with one heart  
 and voice, in an heavenly sort and con-  
 sort, say, Praise, and honour, and glory, and  
 power, and thanks be unto thee O blessed  
 Lamb, who sittest upon the throne, wast killed,  
 and hast redeemed us to God by thy blood, out of  
 every kindred and tongue, and people and na-  
 tion, and hast made us unto our God, kings and  
 priests, to waigh with thee in thy kingdom for e-  
 vermore, Amen.

F

Then

1 Cor.  
6. 1, 2.  
2. &c.  
Matth.  
19. 28.

Then shall they sit in their Thrones and order, as Judges of the Reprobates, and evill angels, by approving, and giving testimony to the righteous sentence and judgement of Christ, the Supreme Iudge.

After the pronouncing of the reprobates sentence and condemnation, Christ will performe two solemn actions.

John  
17. 13.  
11. 23.  
24.

I. The presenting of al the elect unto his father, Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy Word, and they beleevèd it, and the world hated them, because they were not of the world, even as I was not of the world. And now, Father, I wil that these whom thou hast given me, be with me, where I am, that they may behold my glory which thou hast given me, and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

John  
22. 26.

1 Cor.  
15. 24.

II. Christ shall deliver up the Kingdom to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and Supreme head of the Church, he suppressed his enemies, and ruled his faithful people by his Spirit, Word, and Sacraments; So y his kingdom of grace over his Church in this world ceasing, he shall rule immediately as he is God; equall with the Father, and the Holy Ghost, in his Kingdom of glory for evermore. Not that the dignity of his Manhood shalbe any thing diminished, but that the glory of his Godhead shall be more manifest: so that as he is God, he shal from thenceforth, in al fulnes, without al externall meanes, rule all in all.

From

From this Tribunal seat, Christ shall arise, and with all his glorious company of Elect Angels and Saints, he shall go up triumphantly in order and array, unto the heaven of heavens with such heavenly noise and musick: that now may that song of David be truly verified, *God is gone up with a triumph, the Lord with the sound of the trumpet. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to be exalted. And that marriage song of Iohn, Let us be glad and rejoyce, and give honour to him: For the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelujah: for the Lord God omnipotent reigneth.* *Psal. 47. 5, 6.*

The third and last degree of the blessed state of a regenerated man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

*Meditations of the blessed estate of a Regenerated man in Heaven, after he hath received his sentence of absolution before the Tribunal seat of Christ, at the last Day of judgement.*

**H**ere my meditation dazeleth, and my pen falleth out of my hand, the one being not able to conceive, nor the other to describe that most excellent blisse, & eternal weight of glory (whereof all the afflictions of this present life are not worthy) which all the Elect shal with the blessed Trinity enjoy, from that time that they shal be received with Christ as joint-heirs into that everlasting kingdom of joy. Notwithstanding, we may take a scantling thereof thus:

The holy Scriptures set forth (to our

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2 C r.

4. 17.

Rom.

8. 18.

Rom.

8. 7.

capacity) the glory of our eternall and heavenly life after death, in foure respects:

1. Of the place,
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

1. Of the place.

a 1 Kings  
5. 2.  
b 1 Cor,  
11, 22.

Psal. 19. 5.  
Matth.  
25. 10.

Apoc. 21.  
2, &c.  
Verse 24.  
and 27.  
Verse 18.  
Verse 11.  
Verse 19,  
20.  
Verse 21.  
Verse 13.  
Verse 12.  
Verse 27.  
Verse 16.

**T**He place is the a Heaven of heavens, or the b third heaven, called Paradise: whither Christ (in his humane nature) ascended far above all visible Heavens. The Bridegrooms Chamber, which by the firmament, as by an azured curtain spangled with glittering stars, & glorious planets is hid, y we cannot behold it with these corruptible eies of flesh. The holy Ghost (framing himselfe to our weaknes) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man, and therefore likeneth it to a great and a holy city, named y heavenly Jerusalem: Where only God, and his people, who are saved and written in the Lambs book do inhabit: all built of pure gold, like unto cleare glasse or chrystall: the walls of Iasper stone, the foundations of the walls with twelve manner of precious stones, having twelve gates, each built of one pearl; three gates towards each of the four corners of the world: and at each gate an Angel (as so many Porters) that no unclean thing should enter into it. It is four square, therefore perfect: the length, the breadth, and the height of it are equal, 12000 furlongs every way; therefore glorious and spacious. Through the middest of her streets ever runneth a pure River of the water of life, as cleare as Chrystall, therefore whole some. And of the either side of the River, is the

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tree of Life, ever growing, which bears twelve  
 manner of fruits, and gives fruit every moneth: Apoc.  
 therefore fruitfull. And the leaves of the Tree 22. 1, 2.  
 is health to the Nations: therefore healthy.  
 There is therefore no place so glorious  
 by creation, so beautiful with delecta-  
 tion, so rich in possession, so comfortable  
 for habitation. For there the king, is  
 Christ: the law is love: the honour, veri-  
 ty: the peace, felicitie: the life, eternitie.  
 There is light without darknesse: mirth,  
 without sadnesse, health, without sick-  
 nesse: wealth, without want: credit with-  
 out disgrace: beauty without blemish:  
 ease, without labour: riches, without  
 rust: blessednesse, without misery: and  
 consolation that never knoweth end.  
 How truly may we cry out (with David)  
 of this city? *Glorious things are spoken of thee* Psalm.  
*O thou city of God: and yet all these things* 87. 3.  
*are spoken but according to the weaknes*  
*of our capacity. For heaven exceedeth all*  
*this in glory so far, as that no tongue is able to* 2 Cor.  
*expresse, nor heart of man to conceive the glo-* 12. 4.  
*rie thereof: as witnesseth Paul who was in* 1 Cor.  
*it, and saw it. O let us not then dote so* 2. 5.  
*much upon these wooden cottages and*  
*houses of moulding clay, which are but*  
*the tents of ungodlines, and habitations*  
*of sinners! but let us look rather, and long*  
*for this Heavenlie citie, whose builder and* Heb.  
*maker is God, which he (who is not ashamed* 11. 10.  
*to be called our God) hath prepared for us.* Heb.  
 11. 6.

### II. Of the Object.

**T**He blissefull and glorious object of al  
 intellectual and reasonable creatures  
 in Heaven, is the God-head, in Trinity  
 of Persons: without which, there is nei-  
 ther joy, nor felicity, but the very ful-  
 nesse of joy consisteth in enjoying the  
 same.

This Object wee shall enjoy two wayes:

I. By a Beatificall vision of God.

II. By possessing an immediate communion with his divine nature.

The *a beatificall vision of God*, is that only, that can content the infinite minde of man. *b* For every thing tendeth to his center, God is the center of the soul: therefore (like Noahs Dove) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon Moses, could not satisfie his mind, unlesse he might see the face of God. Therefore the whole Church prayeth so earnestly: *God be mercifull unto us, and blesse us, and cause his face to shine upon us.* When Paul once had seene this blessed sight, he (ever after) counted all the riches and glory in the world (in respect of it) to be but dung: and al his life after was but a sighing out (*cupio dissolvi*) I desire to be dissolved, and to be with Christ. And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision; *Father, I will that they which thou hast given me, be: (where?) even where I am: (to what end:) that they may behold that my glory, &c.* If Moses face did so shine, when he had been with God but forty dayes, and seen but his back-parts: How shal we shine, when we shal see him face to face for ever? and know him as we are known, and as he is? Then shall the soul no longer be termed Marah, bitternesse, but Naomy, beautifulnesse, for the Lord shall turn her short bitternesse, to eternall beauty and blessednesse, Ruth 1, 10.

The second means to enjoy this object, is by having an immunity and an eternall communion with God in

Heaven.

a Visio  
Dei beati-  
fica sola  
est sum-  
mum bo-  
num co-  
struam.

Aug. libr.  
de Trin.  
cap. 13.

b Fecisti  
nos domi-  
read te:

inquietu-  
m igitur  
est cor

nostrum,  
donec re-  
quiescat

in te, Aug.  
Conf. lib.  
7. c. 3, &c.

Exod. 33.  
13, &c.  
Psal. 67. 1.

and 80. 1.  
Phil. 3.  
8, 11.

Phil. 1. 23.  
Ioh. 17. 24  
Exod.

34. 29.  
Exod.  
33. 23.

1 Cor.  
13. 12.  
1 Cor.

3. 18.  
1 John  
3. 3.

Heaven. This we have, first, by being (as members of Christ) united to his Manhood; and by the manhood personally united to the Word, we are united to him, as he is God: and by his God-head to the whole Trinity, Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lack of this communion) they shall have neither grace with him, nor glory from him. For want of this communion, the Devils (when they saw Christ) cryed out, *Quid nobis tecum? What have we to do with thee, O Sonne of the most high God?* But (by vertue of this communion) y penitent soul may boldly go and say unto Christ (as Ruth unto Boaz) *Spread, O Christ the wing of thy garment over thy mercy over thine hand-maid: for thou art my kinsman.* This Communion God promised Abraham, when he gave him himself for his great reward. And Christ prayeth for his whole Church to obtain it. This communion S. Paul expresseth in one word, saying: *that God shalbe al in al unto us.* Indeed, God is now all in all unto us: but by means, and in a small measure. But in heaven, God himself immediately (in fulnesse of measure, without all meanes) will be unto us all the good things, that our souls & bodies can wish or desire. He himself will be salvation, & joy to our souls: life & health to our bodies: beauty to our eyes: musick to our ears: honey to our mouths: perfume to our nostrils: meat to our bellies: light to our understanding: contentment to our wils: & delight to our hearts, & what can be lacking, where God a himself wil be y soul of our souls: Yea, al the strength, wit, *mus rerum conditor in se non habere quæ rebus, a se conditis ded t: quemadmodum sol astris.* Hug. l. 4. de anl. c. 15.

Mark  
5. 7.

Ruth.  
3. 9.

Gen. 22. 1.  
Iohn 17.  
20. 21.

1 Cor.  
15. 18.

a Anima  
animæ e-  
rit Deus,  
Bern.  
Non po-  
test sum-  
a se con-  
diti.

pleasures, vertues, colours, beauties, harmony, and goodnes, that are in men, beasts, fishes, fowls, trees, hearbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him we shal enjoy them in a far more perfect and blessed manner. He himself wil then supply their use: nay, the best creatures (which serve us now) shall not have the honour to serve us then. a There will be no need of the Sun, nor of the Moon to shine in that City: for the glory of God doth light it. No more will there be any need, or use of any creature when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves: How much more excellent is he, who gave them this excellency! When we behold the wisdom of men, who overrule creatures stronger than themselves; outrun the Sun and Moon in discourse, prescribing many yeers before, in what course they shall be eclipsed: let us say to our selves, how admirable is the b Wisdom of God, who made men so wise! When we consider the strength of Whales and Elephants, the tempest of winds, and terroure of Thunder, let us say to our selves: How strong, how mighty, how terrible is that God, y makes these mighty and fearfull creatures? when we taste things that are delicately sweet, let us say to our selves: O how sweet is that God, from whom all these creatures have received this sweetness? When we behold the admirable colours w are in flowers, and birds, and the lovely beauty of women, let us say: how fair is that God, that made these so fair?

And

a Apoc.

21. 23.

b Seneca  
de bene-  
ficiis, lib.  
2. cap. 16.



And if our loving God hath thus provided us so many excellent delights, for our passage through this *Bochim*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the palace of our masters joy? how shall our souls be there ravished with the love of so lovely a God? so glorious is the object of heavenly Saints. So amiable is the sight of our gracious Saviour.

III. *Of the Prerogatives which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the Elect in Heaven shall have four superexcellent prerogatives.

I. They shall have the Kingdom of Heaven for their inheritance: and they shall be free Denizens of the heavenly Jerusalem. S. Paul (by being a free Citizen of Rome) escaped whipping: but they who are once free Citizens of the heavenly Jerusalem, shall ever be freed from the whip of eternal torments. For this freedom was bought for us, not with a great sum of money, but with the precious blood of the Son of God,

Mar. 25.  
1 Pet.  
1. 4.  
Eph. 2. 19.  
Hebr. 12.  
23  
Acts 21.  
26.  
Acts 12.  
28.  
1 Pet. 1.  
19.  
Apoc.  
5. 10.  
2 Pet.  
2. 9.  
Rom.  
16. 10.  
1 Pet. 2. 5.  
Hebr. 13.  
15.

II. They shall be all Kings and Priests, (Spiritual Kings) to reign with Christ, and to triumph over Satan, the World, & Reprobates: and spiritual Priests, to offer unto God the spiritual Sacrifice of Praise and Thanksgiving for evermore. And therefore they are said to weare both Crowns and Robes. Oh what a comfort is this to poor Parents, that have many children? If they breed them up in the fear of God, to be true Christians: then are they parents to so many Kings and Priests.

III. Their bodies shall shine as the Phil 3. 21.  
F 5 bright-

Matth.

13. 43.

Acts 9. 3.

Luke 9.

31.

Mark

9. 3.

1 Cor. 15.

43. 44.

1 Thes.

4. 1.

brightness of the sun in the firmament; like the glorious body of Christ, which shined brighter then the sun at noon, when it appeared to Paul. A glimpse of which glorious brightnesse appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy mount. Therefore (saith the Apostle) it shall rise *a glorious body*; yea, a spiritual body, not in substance, but in qualirie: preserved by spirituall means, and having (as an angel) agility to ascend or descend. Oh what an honour is it, y our bodies (falling more vile than a carrion) should thus arise in glory, like unto the body of the Sonne of God?

IV. Lastly, they (together with all the holy Angels) there keep (without any labour to distract them) a perpetual Sabbath, to the glory, honour, and praise of the aye blessed Trinity, for the creating, redeeming, & sanctifying of the Church; and for his power, wisdom, justice, mercy, and goodnesse, in the government of Heaven and Earth. When thou hearest a sweet consort of Musick, meditate how happy thou shalt be, when (with the Quire of Heavenly Angels and Saints) thou shalt sing a part in that spiritual Allelujah, on that eternall blessed Sabbath, where there shall be such variety of pleasures, and satiety of joyes; as neither know tediousnesse in doing, nor end in delighting.

IV. *Of the effects of those Prerogatives.*

From these Prerogatives there will arise to the Elect in heaven five notable effects.

1 Cor.

13. 12.

Aug. sol lo

que cap. 36.

Nih. I no um in terra, nihil ignotum in caelo.

**T**hey shall know God, with a perfect knowledge, so farre as Creatures

can

can possibly comprehend the Creator. For there we shall see the Word, the Creator, and in the Word, all creatures that by the Word were created: so that we shall not need to learn (of the things which were made,) the knowledge of him by whom all things were made. The *excellenteſt* creatures in this life are but as a dark vail, drawn betwixt God and us: but when this vail shall be drawn aside, then shall we see God face to face, and know him, as we are known.

We shall know the power of the Father, the wisdom of the Son, the Grace of the Holy Ghost: and the indivisible nature of the blessed Trinity. And in him we shall know, not onely all our friends, (who dyed in the faith of Christ) but also all the faithfull that ever were, or shall be. For,

I. Christ tels the Jewes, that they shall see *Abraham, Isaac, and Iacob*; and al the Prophets in the kingdome of God: therefore we shall know them. Luke 13. 28.

II. Adam in his innocency, knew Eve to be *bone of his bone, and flesh of his flesh*, as soon as he awaked: much more then shal we know our kindred, when we shall awake perfected and glorified in the resurrection.

III. The Apostles knew Christ after his resurrection, and the *Saints which rose with him, and appeared in the holy City*. 27. 53.

IV. Peter, James, and John, knew *Moses and Elias* in the transfiguration: how much more shall we know one another, when we shall be all glorified?

V. *Dives* knew *Lazarus* in *Abrahams bosome*: much more shall the Elect know one another in Heaven. Luke 16. 23.

VI. Christ saith, that the twelve Apostles

Matt.  
19. 28.  
1 Cor.  
6. 2, 3.

*Apostles shall sit upon twelve Thrones to judge (at that day) the twelve Tribes : therefore they shall be known , and consequently the rest of the Saints.*

1 Cor.  
13. 12.

Aug. ad  
Italicam  
viduam.  
Epist. 6.

VII. Paul saith that at that day *we shall know as we are known of God*: and Augustine (out of this place) comforteth a Widow, assuring her, that as in this life , she saw her husband with externall eyes : so in the life to come , she should know his heart , and what were all his thoughts and imaginations. Then husbands and wives, look to your actions & thoughts: *For all shall be made manifest one day.*

See  
1 Cor. 4. 5

VIII. The faithfull in the Old Testament are said to be gathered to their Fathers : therefore the knowledge of our friends remains.

Genes.  
25. 8.  
2 Kings  
20. 21.

IX. *Love never falleth away* : therefore knowledge , the ground thereof , remains in another life.

1 Cor.  
13. 8.  
Rom.  
2. 5.  
Apoc.  
26. 12.  
Eccle.  
12. 14.  
Rom.  
8. 16.  
Matt.  
12. 36.

X. Because the last day shall be a declaration of the just judgement of God: when he shall reward every man according to his works : and if every mans works be brought to light , much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the persons be not known , in vain are the works made manifest. Therefore saith the Apostle) *Every man shall appear, to account for the works that he hath done in his body, &c.* See Wisdom, Chap 5. vers. 1. Though the respect of diversities of degrees and callings in Magistracy , Ministry, and Oeconomie shall cease, yea, Christ shall then cease to rule, as he is Mediator, and rule all in all, as he is God e-

1 Cor. 15.  
24. 28.

qual with the Father, & the holy Ghost.  
I. The greatest knowledge that man

can.

can attain unto in this life, comes as far short of the knowledge which we shall have in heaven, as the knowledge of a child that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to be Students of this University: For all the light by which we know any thing in this World, is nothing but the very shadow of God: But when we shall know God in heaven, we shall in him know the manner of the work of the creation, the mysteries of the work of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator, and his works. But whilest we are in this life, we may say with Job; *How little a portion bear we of him?* And assure ourselves with Syracides, that, *There are hid yet greater things than these be, and that we have seen but a few of Gods works.*

1 Cor.  
13. 12.

Lumen  
est umbra  
Dei, &  
Deus est  
Lumen  
luminis.  
Plato.  
Poli, 6.

Job.  
26. 14.  
Eccle.  
43. 32.

II. They shall love God with as perfect and absolute love, as possibly a creature can do: The manner of loving God, is to love him for himself: the measure, is to love him without measure: For in this life (*knowing God but in part*) we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

1 Cor.  
13. 12.

III. They shall be filled with all manner of divine pleasures. *At thy right hand* (saith David) *there are pleasures for evermore. Yea they shall drink* (saith he) *out of the river of pleasures,* For as soon as the soul is admitted into the actual fruition

Psal.  
16. 11.  
Plal.  
36. 8.

of

of the beatifical essence of God: she hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable, if any delight in fairnesse, the fairest beauty is but a dusty shadow to that: he that delights in pleasure shall there find infinite varieties, without either interruption of grief, or distraction of pain: he that loveth honour, shall there enjoy it without the disgrace of cankered envy: he that loveth treasure, shall there possesse it, and never be beguiled of it. There they shall have knowledge void of all ignorance: health, that no sicknesse shall impair: and life, that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures, and comfort, the dark and narrow womb, wherein thou wast conceived a child, so much doth the world to come exceed in joyes, solace, and consolation, this present world. How happy then shal we be, when this life is changed, and we thither translated

IV. They shall be replenished with an unspeakable joy. *In thy presence* (saith David) *is the fulnesse of joy.* And this joy shal arise, chiefly from the vision of God: and partly from the sight of the holy Angels, and blessed souls of just and perfect men who are in blisse and glory with him.

But especially from the blisfull sight of Iesus that Mediatour of the New Testament, our *Emmanuel*, God made man. His sight will be the chief cause of our blisse and joy. If the *Israelites* in *Jerusalem* so shouted for joy, that the earth rang

again,

Psaln  
16. 12.

Heb.  
12. 14.  
1 Kings  
1. 40.

again  
the  
Chri  
glory  
in his  
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Wife  
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Docto  
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again, to see Salomon crowned, how shall the Elect rejoyce in Heaven, to see Christ (the true Salomon) adorned with glory, if John Baptist at his presence did leap in his mothers womb for joy, how shall we exult for joy, when he will be not onely with us, but in us in Heaven? If the Wise men rejoyced so greatly to find him, a Babe lying in a manger: how great shal the joy of the Elect be, to see him sit (as a king) in his celestiaall Throne? If Simeon was so glad to see him an infant in the temple, presented by the hands of the Priest, how great shal our joy be, to see him a king, ruling al things at the right hand of his father. If Ioseph and Mary were so joyfull to find him in the midst of the Doctors, in the temple: how glad shal our souls be, to see him sitting as Lord among Angels in Heaven: This is that joy of our Master, which (as the Apostle saith) the eye hath not seen, the ear hath not heard, nor the heart of man conceived: which because it cannot enter into us, we shall enter into it.

V. Lastly, they shall enjoy this blisseful and glorious estate for evermore: Therefore it is tearmed everlasting life: and Christ saith, that our joy shall no man take from us. All other joyes (be they never so great) have an end, Ahasuerus Feast lasted an hundred and eighty daies: but he, and it, and al his joyes are gone. For mortal man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights and joyes, but for a time) were much, but to enjoy them for ever, without intermission of end, who can hear it, and not admire it! who can muse of it, and not be amazed at it! All the Saints of Christ (as soon as they felt once

Luke

1. 44.

John

17. 23.

Match.

2. 13.

L. ke

2. 18.

Luke

2. 46.

a Facillius

dicere

possumus

quid ibi

non sit,

quam

quid

ibi sit.

Aug. de

sym lib. 3

1 Cor.

2. 9.

Marth

25. 21.

John

16. 22.

Hest. 1. 4.

a Phil.  
3. 8.

b Acts  
2. 45.

Matth. 13.  
Plutar.  
Apoph.  
Ragum.

c Heb. 11.  
9. 15, 16.

d Psal.  
84. 10.

e 1 King  
19. 2.

f 2 King.  
2. 11.

once but a true taste of these eternall joyes ) counted all the riches and pleasures of this life to be but a losse and dung, in respect of that : and therefore ( with uncessant prayers, fasting, alms-deeds, tears, faith and good life, ) they laboured to ascertain themselves of this eternall life, and ( for the love thereof ) they *b willinglie* either sold, or parted with all their earthly goods and possessions.

Christ calleth all *Christians Merchants*, Luke 19. and eternall life, a precious pearl, which a wise Merchant will purchase, though it cost him *all that he hath*.

Alexander hearing the report of the great riches of the Eastern countrey, divided forth with among his Captains and souldiers, all his kingdom of Macedonia: Hephestion asking him what he meant in so doing: Alexander answered, that he preferred the riches of India ( whereof he hoped shortly to be Master ) before all that his father Philip left him in Macedonia. And should not Christians then prefer the eternall riches of heaven, so greatly renowned, ( which they shal enjoy ere long ) before *y* corruptible trash of the earth, which last but for a season,

Abraham and Sarah left their own countrey and possessions , to *cl*oak for a citie whose builder and maker is God; and therefore bought no land , but onely a place of buriall. David preferreth *one day* in this place before a thousand else where: yea, to be a Door-keeper in the house of GOD, rather then to dwell in the richest *tabernacles of wickednesse*. Elias earnestly besought the Lord to receive his soul into his Kingdome , and went willingly, ( though in *a fiery chariot* ) thither. Paul ( having once seen Heaven ) continually

g. de-



g desired to be dissolved, that he might be with g Pb<sup>2</sup>.  
 Christ. Peter (having espied but a glimpse 1. 23.  
 of that eternal glory in the Mount) wish-  
 ed, that he might dwell there all the daies  
 of his life; saying, b Master it is good for us to b Matth.  
 be here. How much better doth Peter now 17. 4.  
 think it to be in Heaven it self? Christ (a  
 little before his death) prayeth his Father  
 i to receive him into that excellent glory. And i Iohn  
 the Apostle witnesseth, that (k for the joy 17. 5.  
 which was set before him) he endured the k Heb.  
 crosse, and despised the shame, If a man 12. 2.  
 did but once see those joyes (if it were  
 possible) he would endure an hundred  
 deaths, to enjoy that happinesse but  
 one day.

Saint Augustine saith, that he would Serm. 3.  
 be content to endure the torments of Hell, to de Sanctis.  
 gaine this joy, rather then to loose it. Ignatius  
 (Pauls Scholler) being threatned (as he  
 was going to suffer) with the cruelty of  
 torments, answered with great conrage  
 of Faith, Fire, Gallows, Beasts, breaking of my Her. in  
 bones, quartering of my members, crushing of Catalogo.  
 my body, all the torments of the Devill toge- Iren. l. 5.  
 ther, let them come upon me, so I may enjoy cont: Va-  
 my Lord Iesus, and his Kingdome. The like lent.  
 constancy shewed Polycarp, who could Euseb. lib.  
 not by any terrours of any kinde of 4. cap. 16.  
 death be mooved to deny Christ in the  
 least measure. With the like resolution  
 answerd Basil his persecutors when they Nazian de  
 would terrifie him with death: I will ne- vita Basil.  
 ner (saith he) fear death, whie can do no more  
 then restore me to him that made me. If Ruth Ruth 1.  
 left her own country, and followed 16.  
 Naomi her mother in law, to go and  
 dwell with her in the land of Canaan  
 (which was but a type of heaven) on-  
 ly upon the same which she heard  
 of the God of Israel, (though she  
 G had

had no promise of any portion therein, how shouldest thou follow thy Holy Mother the church, to go unto Christ into the heavenly Canaan: wherein God hath given thee an eternal inheritance, assured by an holy covenant, made in the Word of God: signed with the blood of his Son: and sealed with his Spirit and Sacraments? This shall be thine eternall happinesse in the Kingdome of Heaven, where thy life shalbe a communion with the blessed Trinity, thy joy, the presence of the Lamb: thy exercise, singing thy ditty, Allelujah; thy Consorts, Saints and Angels: where youth flourisheth, y never waxeth old: Beauty lasteth, that never fadeth; love aboundeth, that never coolleth, health continueth, that never slacketh: and life remaineth, that never endeth.

*Meditations directing a Christian how to apply to himself, without delay, the foresaid knowledge of God, and himself.*

**T**hou seest therefore, O man, how wretched and cursed thy state is by corruption of Nature, without Christ: in so much that whereas the Scriptures do liken wicked men unto Lyons, Bears, Bulls, Dogs, and such like savage creatures in their lives: it is certain, that the condition of an unregenerated man, is in his death more vile then a Dog, or the filthiest creature in the world. For the Beast (being made but for mans use) when hee dyeth, endeth all his miseries with his death. But man (endued with a reasonable, and an Immortal Soul, made after Gods Image, to serve God) when he ends the miseries of this life, must account for all

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all his miseries: and begin to endure those miseries that never shall know end. No creature but man is lyable to yeeld (at his death) an account for his life. The brute creatures not having reason, shall not be required to make any account for their deeds: and good Angels, though they have reason, yet shall they yeeld no account, because they have no sin. And as for evil angels, they are without all hope, already condemned: so that they need not make any further accounts. Man onely in his death must be Gods accountant for his life.

On the other side thou seeest (O Man) how happy and blessed thy estate is, being truly reconciled unto God in Christ: in that (through the restauration of Gods Image, and thy restitution into thy Sovereignty over other creatures) thou art in this life little inferiour to the Angels: and shalt be in the life to come, equal, to the angels. Yea, (in respect of thy Nature, exalted, by a personall union, to the Son of God, and by him, to the glory of the Trinity) superiour of the Angels, a Fellow-brother with Angels, in spirituall grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief blisse and happinesse consisteth in having an eternall communion with his Majesty.

Now therefore O impenitent sinner, in the bowels of Christ Jesus I intreat thee: nay, I conjure thee, as thou tenderest thy own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retaine, and chaine thee in this wretched and cursed estate, wherein

thou livest; and do hinder thee from the favour of God, and the hope of eternall Life and happinesse.

*Meditations on the hinderances which keep back a sinner from the Practise of Piety.*

**T**Hose hinderances are chiefly seven.

1. An ignorant mistake of the true meaning of certain places of the Holy Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken, are these, 1, Ezech. 33, 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnall Christian gathereth: That he may repent when he wil. It is true, whensoever a sinner doth repent, God wil forgive; but the Text saith not, that a sinner may repent whensoever he will, but when God wil give him grace. Many (saith the Scripture) when they would have repented, were rejected; and could not repent, though they sought it carefully with teares: What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

Hebr. 12.

17.

Luke 13.

24, 27.

2 Pet. 2.

20, 21.

Isa. 1. 18.

John

6. 35.

John 6.

44.

2. Matth, 11, 26. *Come unto me all you that labour, & are heavy laden, and I will give you rest.* Hence the lewddest man collecteth, that he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he, who (as Peter saith) having known the way of righteousness, hath escaped the pollutions of the World, through the knowledge of our Lord and Saviour Iesus Christ. To come unto Christ, is to repent and beleeve. And this no man can do, except his heavenly Father draweth him by his grace.

3. Rom.

3. Rom. 8, 1. *There is no condemnation to them which are in Christ Iesus. True, but they are such, who walk not after the flesh, (as thou doest) but after the Spirit, which thou didst never yet resolve to do.*

4. 1 Tm. 1, 19. *Christ Iesus came into the world to save Sinners, &c. True: but such sinners, who like Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world.* Tit. 2. 11, 12.

5. Prov. 24, 16. *A just man falleth seven times in a day, and riseth, &c. (In a day) is not in the Text: Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just: and from which God delivers him.* Psalm 34. 19. *And though it meant falling in and rising out of sin, what is this to thee: whose falls all men may see every day: but neither God, nor man, can at any time see thy rising again by repentance?*

6. Isa. 64, 6. *All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough: and therefore he needs not much grieve, that his devotions are so imperfect. But Esaiah means not in this place, the righteous works of the Regenerate: as fervent prayers in y name of God: charitable alms from the bowels of mercy: suffering in the Gospels defence, the spoil of goods, and spilling of blood: and such works, which Paul calls the fruits of the spirit. But the Prophet making an humble confession Gal. 5. 22,

sion in the name of the *Iewish Church*, when shee had salem from God to idolatry, acknowledgeth, that whilest they were by their filthy sinnes separated from God, as Lepers are by their infected sores, and polluted cloathes, from men: their chiefest righteousnessse could not be but abominable in his sight. And though our best works (compared with Christs righteousnessse) are no better then unclean rags: yet in Gods acceptation for Christs sake, they are called *a white rayment*: yea, *b pure fine linnen and shining*, far unlike thy *c Leopards spots*, and *d filthy garments*.

7. Jam. 3, 2. *In many things we sin all.* True, but Gods children sin not in all things, as thou doest: without either bridling their lusts, or mortifying their corruptions. And though the reliques of sin remain in the dearest children of God: that they had need dayly to cry, *Our Father which art in Heaven, forgive us our trespasses.* Yet in the *e New Testament*, none are properly called Sinners but the unregenerate: but the Regenerate, in respect of their zealous endeavour to serve God in unfained holinesse, are every where called Saints, In somuch, that S. John saith, that *whosoever is born of God, sinneth not*: that is, liveth not in willfull filthinesse, suffering sin to raige in him, as thou doest. Deceive not thy self with the name of a Christian: whosoever liveth in any customary grosse sin, he liveth not in the state of Grace. Let therefore (saith Paul) *every one that nameth the Name of Christ, depart from iniquity.* The Regenerate sin but upon frailty, they repent, and God doth pardon: therefore they *sinne not to death.* The Reprobate

a Apoc.

3. 18.

b Apoc.

19. 8.

c Jere.

13. 21.

d Zac.

3. 4.

e Gal.

1. 15.

Rom. 5. 8

Ioh 19.

31.

1 Iohn

3. 9.

1 Iohn

5. 18.

2 Tim.

2. 19.

1 Iohn

1. 16.

sinne

sinne maliciously, sinfully, and delight therein: so that by their good will, sinne shall leave them, before they will leave it. They will not repent, and God will not pardon. Therefore their sinnes are mortall, (saith Saint John) or rather immortal, as saith Saint Paul, Rom. 2, 5. It is no excuse therefore to say, We are all Sinners. True Christians (thou seest) are all Saints.

8. Luk. 23, 43. *The thief converted at the last gasp, was received to Paradise. What then? If I may have but time to say, when I am dying, Lord, have mercy upon me, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, Lord, Lord: and the Lord will not know them. The thief was saved, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to late repentance at thy last end on earth, thou be not driven to repent too late, without end, in Hell.*

16<sup>d</sup>,  
Matth. 7,  
12, 13.

9. 1 Joh. 1. *The blood of Iesus Christ cleanseth us from all sin. And 1 Joh. 2, 1. If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, &c. Oh comfortable! But heare what S. John saith in the same place: My little children, these things write I unto you, that ye sin not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.*

10. Rom. 5, 20. *Where sin aboundeth, Grace did abound much more. O sweet! But heare what Paul addeth: What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Rom. 6, 1, 2. This place*

teacheth us not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken are:

I. From the Doctrine of Justification by faith onely, a carnal Christian gathereth; That good workes are not necessary. He commends others, that do good works: but he perswades himself, that he shall be saved by his faith, without doing any such matter: but he should know, y<sup>e</sup> though good works are not necessarie to justification: yet they are necessary to salvation: for we are Gods workmanship, created in Christ Iesu unto good works which God hath predestinated that we should walk in them. Whosoever therefore (in yeers of discretion) bringeth not forth good works after he is called: he cannot be saved: neither was he ever predestinated to life eternal. Therefore the scripture saith, that *Christ will reward every man according to his works*. Christ respects in the angels of the seven churches nothing but their works, and at y<sup>e</sup> last day he will give the heavenly inheritance onely to them who have done good works: *a* in feeding y<sup>e</sup> hungry, clothing the naked, &c. At that day, *b* *Righteousnes* shall weare the crown. No righteousness, no crown, no good works (according to a mans talent) no reward from God: unlesse it be *c* *vengeance*. To be rich in good works, is the surest foundation of our assurance d to obtaine eternall life. For good works are the true fruits of a true faith; which apprehendeth Christ, and his obedience, unto Salvation. And no other Faith *e* *availeth in Christ*, but that which *worketh by love*: And (but in the act of

Eph. 2. 10.  
Falk.  
Rbem.  
Test. Aug.  
not. in  
Eph 2. 10.

Rom. 2. 6.  
3 Cor. 9. 6  
Apoc.  
2. 13.  
Apoc.  
2. 3.  
a Matth.  
25. 35.  
b 1 Tim.  
4. 8.

e Rom.  
2. 8  
d 1 Tim.  
6. 19.

e Gal.  
3. 6.

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of Justification) that Faith, which onely justifieth, is a never onely, but ever accompanied with good works, as the Tree with his fruits, the Sun, with his light, the Fire with his heat, and Water with his moisture. And the Faith which doth not justify herself by good works before men, is but *b a dead Faith*, which will never justify a mans soule before God. But a justifying Faith *c purifieth the heart*, *d sanctifieth the whole man* throughout.

II. From the Doctrine of Gods eternal Predestination, and unchangeable Decree, he gathereth, that if he be predestinated to be saved, he cannot but be saved: if to be damned: no means can do any good. Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the means, as well us to the end. Whom therefore God hath predestinated to be saved, which is the end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the *g meanes*. And they (saith *b Peter*) who are elect unto salvation, are also elect unto the sanctification of the spirit. If therefore upon thy calling, thou conformest thy selfe to the word and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life: then assure thy selfe, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise blame not Gods predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the prodigal Son, and by thy conversion, it shall appear both to *i Angels*, and

*a Fides sola, non est sola, Fides sola iustificat, ut oculus solus videt.*

*b Acts*

*15. 9.*

*c Acts*

*16. : 8*

*d 1 Thef.*

*5. 13.*

*e Matth.*

*25. 34.*

*Eph. 1. 4.*

*Eccles.*

*3. 14.*

*f 1 Pet.*

*1. 9.*

*g Rom.*

*8. 29; 30.*

*Ioh. 15. 16*

*h 1 Pet.*

*1. 2.*

*Nolite in*

*Deo pri-*

*mum*

*querere,*

*sed in*

*Christo,*

*in quo si*

*te persi-*

*dem in-*

*veneris,*

*certus*

*esto, te*

*esset ele-*

*ctum.*

*i Luke*

*15. 10:*

a Verse  
24.

a *men*; that thou didest belong to his Election. If thou wilt not: why should God save thee?

b Magnas  
homo libe-  
rari ar-  
bitrii vi-  
res, cum  
condere-  
tur, ac-  
cipit, sed  
eas pec-  
cando a-  
miſit.  
Aug. de  
ſpi & lit.  
cap. 17  
Eccleſ.  
7. 29. &  
15. 14.  
Homo  
male u-  
tens libe-  
ro ſuo  
arbitrio,  
& ſe, &  
liberum  
ſuum ar-  
bitrium

III. When a carnall Christian hears, that a man hath not free-will unto good, he looſeth the reines to his own corrupt will: as though it lay not in him to bridle, or to ſubdue it: Implicately making God the Author of ſin, in ſuffering man to run into this neceſſity: But he ſhould know, that God gave Adam free-will, to ſtand in his integrity, if he would: but man abuſing his free-will, loſt both himſelf and it. Since the fall, man, in his ſtate of corruption, hath free-will to evil, but not to good: for, in this ſtate, *we are not* (ſaith the Apoſtle) *ſufficient to think a good thought*. And God is not bound to reſtore us, what we loſt ſo wretchedly, and make no more care to recover again. But, as ſoon as a man is regenerated, the grace of God freeth his wil unto good, ſo that he doth all the good things he doth with a free-will: for ſo the Apoſtle ſaith, that God of his own good pleaſure, worketh both the wil and the deed in us, who (as the Apoſtle expoundeth) *cleans our ſelves from all filthines of the fleſh and ſpirit, and finiſh our ſanctification in the fear of God*. And in this ſtate, every true Chriſtian hath free-will: and as he increaſeth in grace, ſo doth his will in freedom: for *when the Son ſhal make us free, then ſhal we*

perdidit. Aug. Euch ad Lau. cap. 30. c 2 Cor. 3. 5. Per lapſum arbitrii libertas in naturalibus manca. in ſuper naturalibus amiſſa eſt, donec gratia reſt tua ur. d Phil. 2. 12, 13. Aſti agimus. The will is paſſive, in receiving the firſt grace, afterward active in all goodneſſe. c 2 Cor. 7. 1. f Iohn 8. 36. Liberum arbitrium non niſi gratia Dei efficitur liberum, Aug. ad Col. cap. 17.

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be free indeed: and, *a Where the Spirit of the Lord is, there is liberty*: for the Holy Spirit draws their minds, not by Coaction, but by the *Cords of Love*: Cant. 1, 4. by illuminating their minds to know the truth: by changing their hearts, to love the known truth: and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth: But thou wilt not use the freedom of thy will, so far as God hath freed it: for thou doest many times willfully (against Gods law, to the hazard of thy soul) that, which if the Kings Law forbid, under the penalty of death, or losse of thy Worldly state, thou wouldest not do. Make not therefore thy want of freewill to good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears, that no man (since the Fall) is able to fulfil the Law of God, & to keep all his commandments: He boldly presumes to sin as others do, he contents himself with a few good thoughts: and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfil y<sup>e</sup> whole Law: yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandments in truth, though he can not in absolute perfection. Thus (with David) *b they apply their hearts to fulfil Gods commandments alwaies unto the end.* And then y<sup>c</sup> Spirit of grace, which was promised

a 2 Cor. 5. 17.  
Voluntas humana  
no libertate gratiam consequitur,  
sed gratia libertatem.  
Aug. de grat.

b Psal. 119. 112.  
c 103. 2.  
28, 29.

sed

Qu d ju-  
ber, ju-  
var.  
Aug.  
a 2 Cor.  
8 12.

b 1 Iohn  
5. 3.  
c Phil.  
4, 13.  
d Luke  
2. 6.  
e Iohn  
15. 10.

f Rom.  
15. 18.  
g C. 13 5  
h Gal. 5. 24  
Rom. 6.  
12, 13.  
i Rom. 6.  
4. 5. and  
9. 11.  
k Gal.  
5. 25.

sed to be more abundantly poured forth under the Gospel, helpeth them in their good endeavour, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their *a good will and endeavour*, in stead of perfect fulfilling of the Law: supplying out of the merites of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect, S. John saith, that *b Gods commandements are not burthenous*. And *c Saint Paul* saith, *I am able to do all things through the help of him that strengtheneth me*. And Zachary and Elizabeth are said *d to walk in al the Commandements of the Lord, without reproof*. Hereupon Christ *e commends* to his Disciples, the care of keeping his Commandements, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandements: and the more our love is unto Christ, the lesse wil our pains seem in keeping his Law. The laws curse (which under the Old Testament was so terrible) is under the New, (by the death of Christ) abolished to the regenerate. The rigor which made it so impossible to our nature before, is now to *f New-born* so mollified by the Spirit, that it seemes facil and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to *f Law* (which is the rule of righteousness) *true obedience in word and deed; the g mortifying of their members, the h crucifying of the flesh; with the affections and lusts thereof, i resurrection to newnesse of life; k walking in the Spirit:*

*a over-*

a *overcoming of the world by faith*: So that though no man can say as Christ, *b Which of you can rebuke me of sin?* yet every regenerated Christian can say of himself: Which of you can rebuke me of being an Adulterer, Whormonger, Swearer, Drunkard, Thief, Usurer, Oppresser, Proud, Malicious, Covetous, a Profaner of the holy Sabbath, a Lye, a Neglecter of Gods publike service, and such like grosse sins? else he is no true Christian, When a man casts off the conscience of being ruled by Gods Law, then God, c gives him over to be led by his own lusts, the surest signe of a reprobate sense. Thus the law, which since the Fall, no man by his own naturall ability can fulfill, is fulfilled in trueth of every regenerated Christian, through the Gracious assistance of d *Christs Holy Spirit*. And this Spirit, God will e give to every Christian, that wil pray for it: and incline his heart to keep his Laws.

V. When the unregenerated man hears that God delighteth more in the inward mind, than in the outward man: Then he sayneth with himself, that all outward reverence, and profession, is but either superstitious or superfluous. Hence it is that he seldome kneeleth in the church: that he puts on his Hat in singing of Psalms, and the publick Prayers: which the prophane Varlot would not offer to do in the presence of a Prince, or a Nobleman. And so that he keep his minde unto God, he thinks he may fashion himself (in other things) to the World. He divides his thoughts, and gives so much to God, and so much to his owne lust: yea, he will divide with God the Sabbath, and will give him

a 1 Iohn  
f. 4  
b Iohn  
S. 46.

c Rom.  
1. 24, 28.

d Rom.  
8. 9, &c.  
Augusti-  
nus cepat  
ut Falli-  
gus agno-  
scat, posse  
legem  
Præstari  
per gra-  
tiam Chri-  
sti, & pa-  
cem fore  
edicit.  
e Luke  
11. 13.  
Iam, 1. 26.  
Deus ma-  
gis dele-  
ctatur  
affectu,  
quam ef-  
fectu.

him almost the one half: and spend the other wholly in his own pleasures. But know, O carnall Man, that Almighty God will not be served by halfe, because he hath created and redeemed the whole Man. And as God detests the service of the outward Man, without the inward heart, as Hypocrisie: so he counts the inward service without all externall reverence, to be meer prophanenes, he requirerh both in his worship. In prayer therefore bow thy knees, in witness of thy Humiliation: lift up thine eyes, and thy hands, in testimonie of thy confidence: hang down thy head, and smite thy brest, in token of thy contrition: but especially call upon God with a sincere heart: serve him holy, serve him wholly, serve him onely, for God, and the prince of this world are two contrary Masters: & therefore no man can possibly serve both.

VI. The un-regenerated Christian holds the Hearing of the Gospell preached, to be but an indifferent matter, which he may use, or not use, at his pleasure: but whosoever thou art y wilt be assured in thy heart that thou art one of Christs Elect sheep: thou must make a speciall care and conscience (if possibly thou canst) to hear Gods Word preached. For first, the preaching of the Gospell is the chief ordinary meanes which God hath appointed to convert the souls of all that he hath predestinated to be saved: therefore it is called the power of God unto salvation, to every one that beleeveth. And where this Divine Ordinance is not, the people perish: and whosoever shal refuse it, It shal be more tolerable for the land of Sodom and Gomorrah in the day of Iudgement, then for those people. Secondly, the preaching

Matth.  
6. 1.

Acts 13.  
48.  
Rom.  
1. 16.  
Prov. 29.  
18.  
Matth.  
11. 34.  
Pa. 11. 13.

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ing of the Gospel is the Standard or Ensign of Christ; to which all Souldiers and elect People, must assemble themselves. When this Ensign is displayed, as upon the Lords Day, he is none of Christs people, that sticks not unto it: neither shall any drop of the rain of his Grace light on their souls. Thirdly, it is the ordinary means; by which the holy Ghost begetteth Faith in our hearts, without which we cannot please God. If the hearing of Christs voice be the chief mark of Christs elect sheep; and of the Bridegrooms friend: then must it be a fearfull mark of a reprobate goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this Position foolish, for by this foolishnesse of preaching, it pleaseth God to save them which beleve. Their state is therefore fearfull, who live in peace, without caring for the preaching of the Gospell, Can men look for Gods mercy, and despise his means? He (saith Christ of the Preachers of his Gospel) *That despiseth you, despiseth me.* <sup>a</sup> *He that is of God, heareth Gods word: ye therefore hear them not, because ye are not of God.* Had not the <sup>b</sup> Israelites heard Phineas message, they had never wept. Had not the Baptist preached, the Jews had never <sup>c</sup> mourned. Had not they, who crucified Christ, heard <sup>d</sup> Peters Sermons: their hearts had never been pricked. Had not the Ninivites heard <sup>e</sup> Ionas preaching, they had never repented: and if thou wilt not <sup>f</sup> hear and <sup>g</sup> repent, thou shalt never be saved.

VII. The opinion, that the Sacraments are but bare Sign and Seals of Gods promise and grace unto us, doth not a little hinder Piety; whereas

Isa. 2. 15.

2. 3.

Zach. 14.

17.

Rom.

10. 14.

Heb. 11. 6.

John 10.

27.

Ioh. 3. 29.

Heb. 2. 3.

John 8.

47.

1 Cor.

1, 31.

Luke

10. 16.

a John

7. 47.

b Judges

2. 1, &amp;c.

c Luke 7.

32, 33.

d Acts

1. 37.

e Ionas

3. 5.

f Prov.

28. 9.

g Like

3. 3.

indeed, they are Seales, as well of our service and obedience unto God: which service, if we perform not unto him, the Sacraments seal no grace unto us: But if we receive them upon the resolution, to be his faithfull & penitent Servants, then the Sacraments do not onely signifie and offer, but also seal & exhibite indeed the inward spirituall grace, which they outwardly promise and represent. And to this end Baptisme is called the *a washing of Regeneration, and renewing of the Holy Ghost*; and the Lords Supper, *b The communion of the Body and Blood of Christ*. Were this truth beleaved, the holy Sacrament of the Lords Supper would be oftner, and with greater reverence received.

VIII. The last and not the least block, whereat Piety stumbled in the course of religion, is, by adorning vices with the names of vertues: as to call drunken carousing, drinking of healths, spilling innocent blood, valour, gluttony, hospitality, covetousnes, thriftinesse: whoredome, loving a Mistresse: Simony, Gratuity: Pride, Gracefulness: Dissembling, complement: Children of Belial: good fellows: Wrath, hastinesse: Ribauldry, Mirth. So on the other side, to call Sobriety, in words and actions, Hypocrisie: Almsdeeds, vain-glory: Devotion, superstition: zeal to religion, Puritanisme: Humility, crouching: scruple of conscience, precisenes, &c: and whiles thus we call evil, good, and good, evil, true Piety, is much hindred in her progresse. And thus much of the first hinderance of Piety, by mistaking the true sense of some speciall places of Scripture, and grounds of Christian religion.

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b 1 Cor.

10. 16.

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*The second hinderance of Piety.*

2. The evil example of great persons. The practice of whose profane lives they prefer for their imitation, before the precepts of Gods holy word. So that when they see the greatest men in the State, and many chief Gentlemen in their countrey, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie y<sup>e</sup> Lords Sabbath, &c. But to be Swearers, Adulterers, carowfers, oppressors; &c. Then they think, that the using of these holy ordinances are not matters of so great moment, for if they were, such great and wise men would not set so little by them. Hereupon they think that religion is not a matter of necessity. And therefore where they should (like Christians) row against y<sup>e</sup> stream of impiety towards Heaven: they suffer themselves to be carried with the multitude down right to Hel, thinking it impossible, that God wil suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their mindes, the holy Scriptures would teach them, that *a* Not many wise men after the flesh, not many mighty, not many noble, are called, &c. but that for the most part the *b* poor receive the Gospel, and that *c* few rich men shall be saved: and that *d* howsoever many are called, yet the chosen are but few. Neither did the multitude ever save any from damnation. As God hath advanced men in greatnes above others: so doth God expect that they in religion and piety should go before others: otherwise, greatnes abused (in y<sup>e</sup> time of their stewardship) shal turn to their greater condemnation.

a 1 Cor.  
1. 20.

b Matt.  
11. 5.

c Matt.  
19. 23, 24.  
d Mat.  
22. 14.

Potentes  
potenter  
crucia-  
buntur.  
Sap. 6. 7.

Apoc.  
6. 15.  
16, &c.

Matth.  
7. 31.  
Exod.  
23. 2.

Ecclef.  
8. 11.

Rom.  
2. 4.  
2 Pet.  
3. 19.

1 Sam.  
3. 12.  
Ezek.  
39. 8.

demnation in y day of their account. At what time sinful great and mighty men, as well as the poorest slaves, and bondmen shall wish, *that the Rocks and Mountains shal fall upon them, and hide them from the presence of the Judge, & from his just deserved wrath:* It wil prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the Ark, then with the *whole world to be drowned in the Flood.* Walk with the few godly in the Scriptures narrow path to Heaven: but crowd not with the *godlesse multitude* in the broad way to Hel. Let not the examples of irreligious great men hinder thy repentance, for their greatnesse cannot at that Day exempt themselves from their own most grievous punishment.

*The third hinderance of Piety.*

3. The long escaping of deserved punishment in this life. *Because sentence (saith Salomon) is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulnes of God leadeth them to repentance.* But when his patience is abused, & mans sins are ripened: his Justice wil at once both begin, & make an end of the sinner: and he wil recompence the slownesse of his delay with the grievousnesse of his punishment. Though they were suffered to run on the Score all the dayes of their life: yet they shall be sure to pay the utmost Farthing, at the day of their death. And whilest they suppose themselves

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selves to be freed from judgement, they  
 are already smitten with the heaviest of  
 Gods Judgements, a heart that cannot  
 repent. The Stone in the reines, or blad-  
 der, is a grievous pain, that kills many a  
 mans body, but there is no disease to the  
 stone in the heart, whereof Nabal di-  
 ed, and killeth millions of souls. They  
 refuse the tryal of Christ and his crosse:  
 but they are stoned by hells Execution-  
 ner, to eternall death.

a Rom.  
 a 5.  
 Ameta-  
 noeton  
 teu kar-  
 dian.  
 Cor pro-  
 nitere  
 nesciam.  
 b 1 Sam.  
 25. 17.

Because many Nobles and Gentlemen  
 are not smitten with present Judgment,  
 for their outrageous swearing, adultery,  
 Drunkenesse, Oppression, prophaning  
 of Sabbath and disgracefull neglect of  
 Gods Worship & service, they begin to  
 doubt of divine providence and Justice,  
 both which two eies, they would as wil-  
 lingly put out in God, as the Philistines  
 bored out yeies of Samson: It is greatly  
 therefore to be feared, lest they wil pro-  
 voke y Lord to cry out against them, as  
 Samson against the Philistins: By neglect-  
 ing the law, and walking after their own  
 hearts, they put out (as much as in them  
 lieth) the eies of my providence and ju-  
 stice. Lead me therefore to these chief  
 pillars, whereupon the realm standeth,  
 that I may pull the realm upon their  
 heads, and be at once avenged of them  
 for my two eyes. Let not Gods patience  
 hinder thy repentance: but because he is  
 so patient, therefore do thou the rather  
 repent.

Jude. 22.

Judg. 16.  
 26, &c.

*The fourth hinderance of Pietie.*

4 The presumption of Gods mercy.  
 For when men are justly convinced of  
 their sins, forthwith they betake them-  
 selves to this shield, Christ is merci-

John.  
3. 8.

Ila. 50.  
20.  
Deut.  
29. 19.

Non de-  
linquenti  
sed pec-  
cata re-  
linquenti  
condonat:  
Deut.  
Ila. 55. 7.

full: so that every sinner makes Christ the patron of his sin, as though he had come into the world, to bolster sin, and not to destroy the works of the devil. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an implicite Atheist: doubting, that either God seeth not his sin, or if he doth, that he is not just: for if he beleeveth that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is: Christ is mercifull: But to whom? onely to them that repent, and turn from iniquity in Iacob. But if any man blesse himself in his heart, saying, I shall have peace, although I walk according to the stubbornesse of mine own heart, thus adding drunkennesse to thirst, the Lord will not be mercifull to him, &c. O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding repentance in thy self, so far art thou from any assurance of finding mercy in Christ, let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercie upon him: and to our God, for he is very ready to forgive.

Despaire is nothing so dangerous as presumption. For we read not in all the scriptures, of above three or foure, whom roaring Despaire overthrew: But secure Presumption hath sent millions to perdition without any noyse. As therefore the damselfs of Israel sang in their dances, Saul hath kild his thousand, and David his tenthousand.

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thousands: so may I say, that despaire of Gods mercy hath dammed thousand, but the presumption of Gods mercy hath damned ten thousands, & sent them quick to Hel, where now they remaine in eternal torments without al help of ease, or hope of redemption, God spared *ŷ* thief, but not his fellow. God spared one, that no man might despair: God spared but one, that no man should presume. Joyfull assurance to a sinner that repents, no comfort to him *ŷ* remains impenitent. God is infinite in mercy, but to them onely who turn from their sins, to serve him in holinesse; without which no man shal see the Lord, Heb. 12, 14. To keep thee therefore from the hindrance of presumption: remember that as *Christ is a Saviour*, so *Moses is an Accuser*. Live therefore, as though there were no Gospel: dye as though there were no Law, Passe thy life, as though thou wert under the conduct of Moses: Depart this life, as if thou knewest none but *Christ*, and him crucified, Presume not if thou wilt not perish: Repent if thou wilt be saved.

Metuens-  
dum est,  
se te oc-  
cidat  
spes &  
cum mul-  
tum spe-  
res de  
misere-  
cordia in-  
cidat in  
judicium.  
Aug. R.

Luke 23.  
Latronis  
exem-  
plum non  
est exem-  
plum imi-  
tationis,  
sed con-  
solationis  
Joh. 3. 45.

Qui dat  
pœnitentiam

tiveniam non dabit peccanti pœnitentiam. Aug.

*The fifth hindrance of Piety.*

5. Evil Company, commonly termed Good-fellows: but indeed, the Devils chief instruments, to hinder a wretched sinner from repentance and piety, the first signe of Gods favour to a sinner, is, to give him grace to forsake evil companions: such, who wilfully continue in sin, condemn the means of their calling, gybing at the sincerity of profession in others, and shaming Christian Religion by their own prophane lives. They sit

**Psal. 16. 3.** in the seat of the Scorners. For, as soon  
**Rev. 18. 4** as God admits a sinner to be one of his  
 people, he bids him *come out of Babylon.* Every lewd company is a Babylon, out  
 of which, let every child of God either  
 keep himself, or if he be in, think that  
 he hears his Fathers voyce sounding in  
 his ear, come out of Babylon, my child.  
**Luke 22. 62.** As soon as Christ looked in mercy upon  
 Peter, he went out of the company that  
 was in the high Priests Hall, and *wept*  
*bitterly* for his offence. David vowing  
**Psal. 6. 8.** (upon recovery) a new life, said: *Away*  
*from me, all you workers of iniquity, &c.* As  
 if it were impossible to become a new  
 man, til he had shaken off all old com-  
 panions. The truest proof of a mans reli-  
 gion, is the quality of his companions.  
 Profane companions are the chief ene-  
 mies of Piety, and quellers of holy moti-  
 ons. Many a time is poor Christ (offering  
 to be new born in thee) thrust into the  
 Stable: when these lewd companions  
 by their drinking, playes, and jests,  
 take up all the best rooms in the Inne  
 of thy heart. Oh, let not the com-  
 pany of earthly sinners hinder thee  
 from the society of heavenly Saints and  
 Angels.

*The sixth hinderance of Piety.*

**Rom. 5. 1.** 6. A conceited fear, lest the practice of  
 Piety should make a man ( especially a  
 young man ) to wax too sad and persive:  
 wheras, indeed, none can better joy, nor  
 have more cause to rejoyce, then a pious  
 and religious Christian. For as soon as  
 they are justified by faith, they have peace  
 with God, than which there can be no  
 greater joy. Besides they have already  
 the Kingdom of Grace descended into  
 their hearts: as an assurance, that ( as  
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Gods good time ) they shall ascend into his kingdom of glory. This kingdom of Grace consists in three things. First, *righteousnesse*, for having Christs righteousness to justify them before God; they endeavour to live righteously before men. Secondly, *peace*, for y<sup>e</sup> peace of conscience inseparably followeth a righteous conversation, Thirdly, *the joy of the holy Ghost*: which joy is onely felt in the Peace of a good conscience: and is so great, that it *passeth all understanding*. No tongue can expresse it, no heart can conceive it, but onely he that feels it. This is that fulnesse of joy, which Christ promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this Joy, David upon his repentance begged so earnestly at the hands of God: *Restore me to the joy of thy salvation*. And if the Angels in heaven rejoyce so much at the conversion of a Sinner; the joy of a Sinner converted must needs be exceeding great in his own heart. It is *worldly sorrow*, y<sup>e</sup> snowes so timely upon mens heads, and filsyfrowns of their hearts with the sorrows of death. The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *Repentance not to be repented of*: for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *holy Ghost* to be their Comforter; who wilg make our Comfortations to abound through Christ, as the sufferings of Christ shall abound in us. But whilest a man liveth in impiety, he hath no peace, saith Esay: his laughter is but madness (saith Salomon): his riches are but clay, saith Abakuk: nay, the Apostle esteems them no better then dung.

Rom. 14. 17.

a Phil. 4. 7.

b John. 16. 24.

The Ver. 22.

c Psal. 52. 12. d Luke 15. 7. 10.

e 2 Cor. 7. 10.

f Job. 14. 16. 17.

g 2 Cori. 1. 5.

h Isa. 57. 21.

i Ecc. 2. 3.

k Aba. 2. 6.

l Phi. 3. 8.

Luk. 6. 35.

(in comparison of the pious mans treasure) al his joyes shal end in woes, saith Christ. Let not therefore this false fear hinder thee from the Practice of Piety. Better it is to go sickly (with Lazarus) to Heaven, then full of mirth and pleasure, with Dives to Hell. Better it is to mourne for a time with men, then to be tormented for ever with Devils.

*The seventh hinderance of Piety.*

Fleres si  
scires u-  
num tua  
tempora  
mensum:  
Rides,  
quum  
non sit  
forsitan  
uoa dies,  
Thom.  
Morus.  
Like 12.  
19. 20.  
a Lam.  
1. 9  
b Job  
14. 1.  
Quotidie  
morimur,  
quotidie  
enim de-  
mitur  
pars vitæ  
& iudic  
quoq;  
cum cre-  
scimus,  
vita de-  
crescit.  
V. ves.

7. And lastly, the hope of long life: for, were it possible that a wicked liver thought this year to be his last year: this month his last month: this week, his last week: but that he would change & amend his wicked life? no verily, he would use the best meanes to repent, and to become a new man. But as the rich man in the Gospel promised himself *many years to live in ease, mirth, and fulnesse*, when he had not one night to live longer, so, many wicked Epicures falsely promise themselves the age of many years, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sins and calamities to this, that *she remembered not her last end.*

The longest space betwixt a mans coming by the wombe, and going by the grave, is but short: or, *b Man that is born of a Woman, hath but a short time to live.* He hath but a few dayes, and those full of nothing, but troubles. And except the practice of Piety, how much better is the state of the child that yesterday was baptized, and to day is buried, then *Metusalem*, who lived nine hundred sixty nine years, and then died of the two, happier the babe, because he had lesse sin, and  
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fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that the Apostle protests, *a man dyeth dailie.* 1 Cor. 15. 31.

Hark in thine ear, O secure fellow, thy life is but a puffle of breath in thy nostrils, trust not to it. Thy *Soul* dwels in a house of clay, that will fall, ere it be long, as may appear by the dimmes of thy eies, the deafenesse of thy ears, the wrinckles in thy cheeks, the rottennesse of thy teeth, the weaknes of thy sinnews, the trembling of thy hands, the Kalender in thy bones, the shortnes of thy sleep, and every gray hair, as so many Summoners, bids thee prepare for thy long home: Come, let us in y mean while walk to thy fathers coffin, break open the lid: see here how that *Corruption is thy Father, and the worms thy mother, and sister*: seest thou how these are? so must thou be ere long, Fool, thou knowest not how soon, Thy hour-glasse runneth apace, and in al places; Death in the mean while waiteth for thee. Isai. 2. 22.

a The whole life of man ( save what is spent in Gods service ) is but a foolery: for a man lives fourty yeers, before he knows himself to be a fool: and by that time he seeth his folly, his life is finished. Job 17. 14  
a Homo  
est fatuus  
usque ad  
40. annum  
deinde  
ubi agno-  
vit se esse  
fatuum,  
vita con-  
sumpta  
est, Luth.

Hark ( Husbandman ) before thou seest many more crops of harvest, thy self shall be ripe: and Death will cut thee down with his sickle. Hark ( Tradesman ) ere many six moneths go over, thy last month wil come on: after which thou shalt trace away, and trade

¶ Mora  
sceptra  
lignonibus  
æquat.

a Job.  
1. 414.  
b Job.  
14. 1.  
c Psal.  
90. 10.  
Dan 5. 26  
Stat sua  
cuique  
dies, Virg.  
d Job  
11. 9.  
e Job  
17. 13.  
f Rev.  
6. 8.  
g 2 Cor.  
5. 10.

b Psal. 65  
Heb. 3. 7. of Religious Piety, God b offereth grace  
Pæni-  
te-ti veniam sponddit, sed vivendi in crastinum non  
sponddit, Chrys. Nemo tam dives habuit faventes,  
crastinum ut possit sibi polliceri, Sen. Heb. 3. 13.

no longer. Hark (most grave Judge) with  
in a few Terms the term of thy life ap-  
proacheth wherein thou shalt cease to  
judge others, and go thy self to be judg-  
ed. Hark (O man of God) that goest to y  
Pulpit? preach this sermon, as it were y  
last y thou shouldest make to thy peo-  
ple. Hark ( Noble-man) lay aside y high  
conceit of thy honour, death, ere it be  
longt will lay thy honour in the dust, and  
make thee as base as the earth, that thou  
treadest under thy feet. Hark ( thou y now  
readest this book) assure thy self, ere it be  
long, there will be but two holes, where  
now they two eyes are placed, and o-  
thers shall read the truth of this lesson  
upon thy bare skul, which now thou  
readest in this little Book. How soon I  
know not, but this I am sure of: that *thy*  
*time is appointed, thy b moneths are determi-*  
*ned, thy daies are c numbred, and thy very*  
*d last hour is limited, beyond which thou*  
*shalt not passe. For then, the first borne of*  
*death, mounted on his e pale Horse, shall a-*  
*light at thy door, and, notwithstanding*  
*al thy wealth, thy Honour, and the tears*  
*of thy dearest friends, wil carry thee a-*  
*way bound hand and foot, as his priso-*  
*ner, and keep thy body under a load of*  
*Earth, until that day come, wherein*  
*thou must be brought forth, g to re-*  
*ceive according to the things which thou hast*  
*done in that bodie, whether it be good or*  
*evil. Oh, let not then the false hope of*  
*an uncertaine long life hinder thee*  
*from becomming a present practizer*

to day, but who promiseth to morrow? There are now in Hell many yong men, who had purposed to repent in their old age: but death cut them off in their impenitency, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured, for custome of sin, breeds hardnesse of heart: and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wise man being to go a far and foul journey, will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance on thy feeble & tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? Is it wisdom for him that is to sail a long and dangerous voyage, to lie playing and sleeping, whilest the wind serveth, and the Sea is calm, the Ship sound, the Pilot well, the Mariners strong, & then set forth when y winds are contrary, the weather tempestuous, y Sea raging, the Ship rotten, y pilot sick, and the Saylor languishing? Therefore, O sinful Soul, bring now thy conversion to God, whilest Life, Health, Strength, and Youth lasteth: before those a years draw nigh, when as thou shalt say, *I have no pleasure in them.* God <sup>a Eccl.</sup> ever required in his service, the <sup>12. 1.</sup> *first* <sup>b Exo.</sup> *born*; and the <sup>13. 2.</sup> *c first* <sup>c Exo.</sup> *fruits*; and those <sup>12. 29.</sup> to be offered unto him without delay. <sup>d Gen.</sup> So just *d Abel* offered unto God his *firstlings*, and *fattest Lambs*: and reason good that the best Lord should be first and best served. All Gods servants should therefore *e remember to serve* <sup>e Eccl.</sup> <sup>12. 1.</sup> *these*

a Gen.

22. 3.

b Gen.

43. 3.

c Mal.

2. 8.

d Dan.

1. 4.

2. Sam.

5. 8.

their Creator in the daies of thy youth : and  
 a early in the morning like Abraham, to  
 sacrifice unto God the young Isaac of their  
 age: b *Ye shall not see my face,* (saith Joseph  
 to his brethren ) *except you bring your  
 younger brother with you.* And how shalt  
 thou look in the face of Jesus, if thou gi-  
 vest thy younger years to the Devil, and  
 bringest him nothing but thy blind,  
 lame, and decrepit old age ? *Offer it unto  
 thy Prince,* saith c Malchie ; If he will not  
 accept such an one to serve him ; how  
 shal the Prince of Princes admit such an  
 one to be his servant ? If the d king of Ba-  
 bel would have young men ( well favoured,  
 and such as had ability in them ) to stand in his  
 Palace ; shal the king of Heaven have none  
 to stand in his courts, but the blind and  
 lame , such as the soul of David hated ?  
 Thinkest thou, whē thou hast served Sa-  
 tan with thy prime years, to satisfie God  
 with thy dotage ? Take heed , lest God  
 turn thee over to thy old Master again : y  
 as thou hast al the daies of thy life done  
 his work, so he may in the end pay thee  
 thy wages. Is that a fit time to under-  
 take by the serious exercises of repen-  
 tance ( which is y work of works ) to turn  
 thy sinful soul to God , when thou art  
 not able with all thy strength , to turn  
 thy weary bones on thy soft bed ? If thou  
 findest it so hard a matter now, thou shalt  
 find it far harder then. For thy sin will  
 wax stronger , thy strength wil grow  
 weaker , thy Conscience wil clog thee,  
 pain wil distract thee, y fear of death wil  
 amaze thee, and the visitation of friends  
 wil so disturb thee , that if thou be not  
 furnished afore-hand with store of faith,  
 patience, and consolation , thou shalt  
 not be able either to meditate thy self,

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or to hear the words of comfort from others: not to pray alone, nor to joyn w<sup>th</sup> others who pray for thee. It maybe thou shalt be taken with a dumb palsie, or such a deadly senselesnesse, that thou shalt neither remember God, nor think upon thine own estate. And dost thou not wel deserve y<sup>e</sup> God should forget to save thee in thy death, who art so unmindfull now to serve him in thy life? The fear of death will drive many at that time to cry, Lord, Lord: but Christ protesteth; *Matth.*  
*that he will not then know them for his.* Yea, *7. 22.*  
*many shall then (like Esau) with tears seek* *Heb.*  
*to repent, and yet find no place of repentance.* *12. 17.*  
 For man hath not free-will to repent when he will, but when God wil give him grace: & if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as virgins, to so *Matth.*  
 earnest suiters as knockers, because they *25. 12.*  
 knocked too late: How thinkest thou that she wil ever suffer thee to enter her gates being so impure a wretch, y<sup>e</sup> never thinkest to leave sin, til sin first leave thee, and didst never yet knock w<sup>th</sup> thine own fist upon the breast of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine adversity, who in thy prosperity wouldst not suffer Christ, whilest he *Rev.*  
 knocked, to enter in at the door of thy Heart. *3. 10.*  
 Trust not either late repentance, or long life: not late repentance; because it is much to be feared, lest that the repentance which the fear of death enforceth, dies with a man dying. And y<sup>e</sup> Hypocrite, who deceived others in his life, may deceive himself in his death, God accepteth none but Free-will-offerings: and the repentance that pleaseth him, must

must be voluntary, & not of constraint.  
 Not long life, for old age wil fall upon y  
 neck of youth, and as nothing is more  
 sure then death, so nothing is more un-  
 certain then the time of dying. Yea, oft-  
 times when ripenesse of sin is hastened  
 by outragiousnesse of sinning, God sud-  
 denly cutteth off such vicious livers, ei-  
 ther with y sword, intemperatnes, luxu-  
 ry, surfet, or some other fearful manner  
 of sicknes. Mayest thou not see, that it is  
 the evil spirit that perswades thee to de-  
 ferre thy repentance til old age, when  
 Experience tells thee, that not one of a  
 thousand y takes thy course, doth ever  
 attain unto it? Let Gods Holy Spirit  
 move thee not to give thy self any lon-  
 ger, *to eat and drink with the drunken, lest thy*  
*Master send death for thee in a day, when*  
*thou lookest not for him, & in an hour that thou*  
*art not aware of, and so suddenlie cut thee off,*  
*and appoint thee thy portion with the Hypo-*  
*crites, where shall be weeping and gnashing of*  
*teeth.* But if thou lovest a long life, fear  
 God, and long for life everlasting. The  
 longest life here when it comes to the  
 period, wil appear to have been but as a  
*baile that is toll'd, a c vanishing vapour, a sit-*  
*ting & shadow, a seeming e dream, a glorious*  
*flower, growing and f flourishing in the*  
*g morning, but in the evening cut down and*  
*withered; or like h Weavers shuttle, which*  
 by winding here and there, swiftly  
 unwindeth it self to an end. It is but a  
 i moment, saith S. Paul. O then the mad-  
 nesse of man! that for a moment of k *sin-*  
*full pleasures*, wil hazard the losse of an  
 l *Eternall weight of glorie.*  
 These are the seven chief hinderers  
 of Piety, which must be cast out like  
 m *Marie Magdalens seven Devils, before*  
 ever

Nascentes  
 morimur,  
 finisque  
 ab origine  
 pender fit  
 pubesce-  
 tes iusta  
 senecta  
 præmit.  
 Mani.  
 Nequities  
 vitæ non  
 finit esse  
 finem.  
 Matth.  
 24. 49.  
 a Deut.  
 30. 16.  
 Pro. 3. 2.  
 Psal 3. 2.  
 and 34.  
 11 &c.  
 b Psal.  
 90. 9.  
 c Jam.  
 4. 4.  
 d Psal.  
 109. 23.  
 e Psal.  
 7. 6 & 5.  
 f i Pet.  
 1. 24.  
 g Psal.  
 90. 9.  
 h Isa.  
 38. 12.  
 i 2 Cor.  
 4. 17.  
 k Heb.  
 11. 25.  
 l 2 Cor.  
 4. 17.  
 m Mar.  
 16. 9.  
 Luke 8. 2.

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ever thou canst become a true practizer of Piety: or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

*The conclusion.*

**T**O conclude al: for as much as thou seest, that without Christ, thou art a slave of sin, Deaths vassall, and worms meat, whose thoughts are vaine, whose deeds are vile, whose pleasures have scarce beginning, whose miseries never know end: what wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time, the Empire of Augustus, the riches of Cressus, the pleasures of Salomon, the policy of Achithophel, the voluptuous fare, and fine apparel of Dives, for what should it avail a man ( as our Saviour Matth. saith ) *to win the whole world for a time, and then to lose his soul in Hell for ever.* 16. 26.

And seeing that likewise thou seest how great is thy happiness in Christ, and how vain are the hindrances, that debar thee from the same: beware ( as the Apostle exhorteth ) *of deceitfulnesse of sins.* For that sin, which seems now to be so pleasing to thy corrupt nature, wil one day prove the bitterest enemy to thy distressed soul: and in the mean while harden (unawares) thine impenitent heart. Heb. 3 13.

Sin ( as a Serpent ) seems beautifull to the eye: but take heed of the sting behinde: whose venomous effects if thou knewest, thou wouldest as carefully flee from sin, as from a Serpent: for,

I. Sin did never any man good, and the more sin a man hath committed, the more odious he hath made himself

self to God, the more hatefull to all good men.

Psalms  
107. 27.

Lam. 3. 30

Lam. 5. 16

II. Sin brought upon thee all the evil crosses, losses, disgraces, and sicknesses that ever befell thee. Fools (saith David) by reason of their transgressions, and because of their iniquities, are afflicted, Jeremy in lamenting manner asketh the question. *Wherefore is the living man sorrowfull?* The holy Ghost answereth him, Man suffereth for his sin. Hereupon the Prophet takes up that dolefull out-cry against sin, as the cause of all their miseries, *Woe now unto us that ever we have sinned.*

III. If thou doest not speedily repent thee of thy sins, they wil bring upon thee yet far greater plagues, losses, crosses, shame and judgement then ever hitherto befell thee. Read Levit. 29, 18, &c. Deut. 28, 15, &c.

Gen.  
15. 16.

Deut. 4. 24.

2 Sam.  
12. 13.  
Jon. 3.  
5, &c.  
Luke  
22. 62.

IV. And lastly, if thou wilt not cast off thy sin; God (when the measure of thine iniquitie is full) will cast thee off for thy sins: for as he is just, so he hath power to kill and cast into hel, al hardned and impenitent sinners. If therefore thou wilt avoid & cursed effects of sin in this life, & the eternal wrath due thereto in the world to come, & be assured that thou art not one of those who are given over to a reprobate sence, I et then (O sinner) my counsel be acceptable unto thee: break off thy sins by righteousness; esse, and thine iniquities by shewing mercie towards the poore: O let there (at length) be an healing of thine errour. Nathan used but one Parable, & David was converted: Jonas preached but once to Ninivie, and y whole city repented: Christ looked but once on Peter, & he went out and wept bitterly. And now, that thou art oft, and so



lovingly entreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself, by his *Ambassadors*, 2 Cor. doth pray thee to be reconciled unto him, 5. 20. leave off thine adultery, with David repent of thy sins like a true Ninevite, and whilst Christ looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences.

Content not thy self with that formall religion, which unregenerated men have framed to themselves, in stead of sincere devotion: for in the multitude of opinions, most men have almost lost the the practice of true religion. Think not that thou art a Christian good enough, because thou dost as the most, & art not so bad as y<sup>e</sup> worst. No man is so wicked y<sup>e</sup> he is addicted to al kind of vice (for there is an Antipathie twixt some vices:) But remember that Christ saith, *Except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharises, ye shall in no case enter into the Kingdome of Heaven.* Consider with thy self, how far thou comcest short of the Pharises, in fasting, praying, frequenting the Church, & in giving of alms. Think with thy self how many Pagans, who never knew Baptisme, yet in morall vertues, and honesty of life, do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? If thou dost willingly yeeld to live in any one grosse sinne, thou cannest not have a regenerated Soul, though thou reformest thy self like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandements of God alike: *Jam. 2. 10.* for (saith S. James. *He that shall offend* 1 Pet. 2. 12  
I in

in one point of the law (willfully) is guiltie of al. And Peter bids us lay aside (not some, but) al malice, guile, and hypocrisie, &c. One sinne is enough to damne a mans soul, without repentance: dream not to go to heaven by any neerer, or easier way thē Christ hath trained unto us in his word. The way to heaven is not easie or common, but *strait & narrow*: yea so narrow, y Christ protesteth, y a rich man shall hardly enter into the Kingdom of Heaven, and that those who enter, are but few, and that those few cannot get in, but by striving: & that some of those who strive to enter in, shal not be able: this al Gods saints (whilest they here lived) knew wel, when with so often fasting, so earnest prayers, so frequent hearing the word, and receiving the Sacraments, and with such a boundance of tears, they devoutly begged at the hands of God for Christs sake, to be received into his Kingdome.

If thou wilt not beleeve this truth: assure thee that y Devil, which perswades thee now, that it is easie to attain heaven, wil tell thee hereafter, that it is y hardest businesse in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to Heaven: get forth with (like a wise Virgin) the Oyle of piety in the Lampe of thy conversation, that thou mayest be in a continuall readinesse to meet the Bridegroom, whether he commeth by Death, or by Judgement. Which, that thou mayest the better do, let this be thy daily practice.

Matth.

7. 4.

Matth.

19. 23.

Matth.

21. 14. &amp;

12. 14.

Luke

21. 14.

Matth.

25. 1, &amp;c.

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## OF PIETY.

*How a private man must begin the morning with Piety.*

**A**S soon as ever thou awakest in the Morning, keep the door of thy heart fast shut that no earthly thought may enter, before that God be come in first: and let him (before all others) have the first place therein. So all evil thoughts either wil not dare to come in, or shall the easier be kept out: and the heart will more savour of Piety and godlinesse al y day after. But if thy heart be not (at thy first waking) filled w some meditations of God and his Word, and dressed like y lamp in the Tabernacle, every morning and Evening. with the Oyle Olive of Gods Word? and perfumed with y sweet Incense of Prayer: Satan will attempt to fill it with worldly cares or fleshly desires, so y it wil grow unfit for y service of God, al the day after sending forth nothing, but y stench of corrupt & lying words, and of rash and blasphemous Oaths.

a Primis.  
tiaz oris  
& cordis  
Deo offerenda.  
Amb.  
in Psal.  
119.  
Exod. 27.  
20 21.  
Exod.  
30-7.  
Psalm  
141. 2.

Begin therefore every dayes work, with Gods Word and Prayer. And offer up unto God upon the Altar of a b contrite heart, the c groans of thy spirit, b Psal 51.  
and the d calves of thy lips, as thy morning sacrifice, and the first fruits of the c Rom. 8.  
day, and as soon as thou awakest, say d Hof.  
unto him thus: 14. 1.

*A short Soliloquie, when one first wakes in the Morning.*

**M**Y soul waiteth on thee: O Lord, more than the Morning watch watcheth for the morning: O God, therefore be mercifull unto me, and blesse me, and cause thy face to shine upon me, fill me with thy mercy this morning, so shall I rejoyce and be glad all my daies.

Psalm  
130. 6.  
Psalm  
67. 1.

## Meditations for the Morning.

*Then Meditate.*

2 Psalm

99. 14.

2 Thes.

1. 10.

Jude v. 14

Phil. 3. 21

Mat. 13.

43 &amp;

17. 2.

L. ke

9. 36.

Acts

17. 31.

1 Cor.

6. 3.

Jude

vers. 19.

Luke

14. 14.

1 Pet. 5. 8.

Job 17.

Job 1. 19.

Psal. 121.

Psal. 43.

7. and

19. 11.

Gen.

33. 1. 2.

2 Kings

6. 19.

**I** How Almighty God can( in the *Resurrection*) as easily raise up thy body out of y<sup>e</sup> Grave, from the *sleep of death*; as he hath this Morning wakened thee in thy Bed, out of the *sleep of Nature*. At y<sup>e</sup> dawning of which *Resurrection* day, Christ shall come to be glorified in his a Saints: and every one of the bodies of the thousands of his saints being fashioned like unto his glorious body ) shall shine as bright as the Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in splendor and glory: and the Godhead excelling it. If the rising of one sun, make the Morning skie so glorious; what a bright shining and glorious Morning will y<sup>e</sup> be, when so many thousand thousands of bodies, far brighter then the sun, shall appear and accompany Christ with his glorious train, coming to keep his generall Sessions of Righteousnesse, and to judge the wicked angels, & al ungodly men? And let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of y<sup>e</sup> Eternal blisse and glory of y<sup>e</sup> day, which is properly termed the *Resurrection of the just*. Beasts have bodily eyes to see the ordinary light of the day: but endeavour thou with the *eyes of Faith*, to foresee the glorious light of this Day.

II. That thou knowest not how neer the evil spirit ( which *night and day like a roaring Lyon, walketh about seeking to devour thee* ) was unto thee whilst thou sleepest, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee, had not God judged thee and thine,

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thine, with his everwaking providence, and guarded thee with his holy and blessed Angels.

III. If thou hearest the Cock crow, remember Peter, to imitate him: and calt to mind that Cock-crowing sound of the last Trumpet, which shal waken thee from the dead, and consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then, lest at y day thou wilt wish, that thou hadst never seen this: yea curse the day of thy natural birth, for want of being new born by spiritual grace. When the Cock crowes, the Thief despairs of his hope, and gives over his nights enterprize: so the Devil ceaseth to tempt or attempt any further, when he hears the devout Soul, wakening her self with Morning prayer.

IV. Remember that Almighty God is about thy bed, and seeth thy down lying, and thy uprising, understandeth thy thoughts, and is acquainted with al thy waies. Remember likewise, that his holy Angels, who guarded and watched over thee al night, do also behold how thou walkest and risest. Do all things therefore as in the awfull presence of God, and in the sight of his Holy Angels.

V. As thou art putting on thine apparell, remember, that they were first given as coverings of shame, being the filthy effect of sin: and that they are made but of y offals and excrements of dead beasts. Therefore whither thou respect the stuff, or y first institution: thou hast so little cause to be proud of them: that thou hast great cause to be humbled at the sight and wearing of them, seeing the richest apparell are but fine covers

Luke 22.  
61, 62.

Jer. 20. 14  
Job. 3. 1.  
Tit. 3. 5.  
Gal. 6. 15.  
nente,  
suas La-  
tro relis-  
quit in fi-  
dias, &c.  
Amb.  
Hexam  
lib. 5.  
cap. 14.

Mal. 139.  
2, 3

Gen.  
31. 55.  
& 32. 1, 2.  
Psal. 91.  
5. 11.  
Acts  
12. 14.

Math.

22. 11.

Rom.

13. 14.

1 Cor.

1. 30.

Phil. 3. 7.

Rev.

10. 8.

Eph. 4. 24.

Rev.

16. 15.

Math.

22. 13.

Luke

12. 48

Lam 3. 23

Psaln

15. 5.

Wisd.

15. 13.

of the foulest shame, Meditate rather, y<sup>e</sup> as thine apparell serve to cover thy shame, & to fence thy body from cold: so thou shouldest be as carefull to cover thy soul w<sup>th</sup> that *wedding garment*, which is the *Righteousnesse of Christ*, and ( because apprehended by our faith ) called y<sup>e</sup> *Righteousnesse of the Saints* : Last , whilest we are richly apparelled in y<sup>e</sup> sight of men, we be not found to walk naked , ( so that all our filthinesse be seen ) in the sight of God. but that with his righteousnes (as with a Robe) we may cover our selves from perpetuall shame, and shield our souls from that fiery cold that will procure infernall weeping, and gnashing of teeth. And withall consider, how blessed a people were our Nation , if every silken sute did cover a sanctified soul. And yet a man would think , that on whom God bestowed most of these outward blessings ; of them he should receive greatest inward thanks. But if it prove otherwise , their reckoning wil prove the heavier in the day of their Accounts.

V I. Consider, how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a *new life*, & in causing y<sup>e</sup> sun, after his uncessant race, to rise again to give thee light. Let not then his glorious light burn in vain, but prevent rather (as oft as thou canst ) the Sun-rising, to give God thanks , and kneeling down at thy bed-side , salute him at the day-spring w<sup>th</sup> some devout *Antelucanum*, or Morning Soliloquie: containing an humble confession of thy sins : the pardon of all thy faults , a thanksgiving for all his benefits, and a craving of his gracious protection to his church, thy self,

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self, and all that do belong unto thee.

*Brief directions how to read the Holy Scriptures, once every yeere over, with ease, profit, and reverence.*

**B**Ut for as much, that as Faith is the soul, so reading and meditation of the Word of God are the Parents of prayer. Therefore before thou prayest in the Morning, first read a Chapter in the Word of God, then meditate a while w<sup>th</sup> thy selfe, how many excellent things thou canst remember out of it:

As first what good counsels or exhortations to good works and to holy life.

Secondly, what threatnings of Iudgements against such and such a sin: and what fearefull examples of Gods punishment or vengeance upon such and such Sinners.

Thirdly, what blessings God promiseth to patience, Chastity, Mercy, Alms-deeds, Zeal in his service, Charity, Faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious deliverance God hath wrought: and what speciall blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these Chapters, as matters of Historicall discourse, but as if they were so many Letters or Epistles sent down from God out of heaven unto thee, for *whatsoever is written, is written for our learning*, Rom. 15 4.

Sixtly, read them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those vertues, to disswade thee from those vices: assuring thy self, that if such sins (as thou read-

est there ) be found in thee without repentance, the like plagues wil fall upon thee: but if thou doest practice the like Piety and vertuous deeds, the like blessing shall come unto thee and thine.

In a word, apply al that thou readeſt in holy ſcripture, to one of theſe two heads chiefly, either to confirm thy faith, or to increaſe thy repentance: for as a *Suſtine & Abſtine*, Bear and Forbear, was y Epitome of good Philoſophers life: ſo *Crede & Reſpiciffe*, Beleeve and Repent is the whole ſum of a true Chriſtians profeſſion. One Chapter thus read with underſtanding, and meditated with application, will better feed and comfort thy ſoul, than five read & run over without marking their ſcope or ſence, or making any uſe thereof to thine own ſelf. If in this maner thou ſhalt read three Chapters every day, one in y morning, another at Noon, and y third at Night (reading ſo many Pſalms in ſtead of a Chapter, as our Church Liturgy appoints for morning and evening prayers ) thou ſhalt reade over al Canonical b Scripture in a yeare, except ſix Chapters, which thou maieſt adde to the taſk of the laſt day of the yeare. The reading of the Bible in order, wil help thee the better to underſtand both the Hiſtory and ſcope of the holy Scripture. And as for the c *Apocripha*, dividing which by three into 365 (the number of the dayes of the year ) there wil remain but ſix, which thou mayeſt diſpoſe of as is preſcribed. c *Hoſ 22 libros lege. cum Apocryphit vero nihil habeas negotii : has tantum ſtudioſe meditato Scripturas, quas in Eccleſia confidenter legimus. Multo prudentiores & religioſiores fuerunt Apoſtoli, & primi Epiſcopi veritatis duces, qui nobis eas trad derunt. Tum ig ter cum ſis filius Eccleſiæ non traſgrediaris i lius terminos: ac veteris Teſtamenti ( ut dictum eſt ) 22 meditare. lib. Cyril, Hier, Catec 4.*

a Epicteti dict.

b In the Canonical books of the old teſtament there are 631 cha. but diſtributing the 150 Pſal. into 60 parts, thou ſhalt finde but 841 which being added to 260 (the number of the chapt. in the new Teſtament) will amount

to 1101

dividing which by three into 365 (the number of the dayes of the year ) there wil remain but ſix, which thou mayeſt diſpoſe of as is preſcribed. c *Hoſ 22 libros lege. cum Apocryphit vero nihil habeas negotii : has tantum ſtudioſe meditato Scripturas, quas in Eccleſia confidenter legimus. Multo prudentiores & religioſiores fuerunt Apoſtoli, & primi Epiſcopi veritatis duces, qui nobis eas trad derunt. Tum ig ter cum ſis filius Eccleſiæ non traſgrediaris i lius terminos: ac veteris Teſtamenti ( ut dictum eſt ) 22 meditare. lib. Cyril, Hier, Catec 4.*

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being but penned by mans spirit : thou mayest read them at thy pleasure : but beleve them so far as they agree with the Canonickall Scripture , which is indited by the holy Ghost.

But it may be thou wilt say , that thy businesse wil not admit thee so much time as to read every Morning a Chapter, &c. O man, remember that thy life is but short, and that all this busines is but for yuse of this short life: but salvatiō or damnation is everlasting! Rise up therefore every morning by so much time y earlier : defraud thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service: and serve the Almighty duely, whilest thou hast time and Health.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of holinesse, whereof he warneth us a Exod by repeating so often, b Be ye holy, for I am 26 36. Holy. And whē he devoured with a sud- b Lev. den fire, Nadab and Abihu, for offering 21 44. unto him incense, with c strange fire, (like & 19. those now adaies, who offer Prayers 2. and from hearts fraught with the fire of lust 20. 7. & malice) the Lord would give noother 1 Pet. 2. 7. reason of his Iudgements but this, I will c Lev. be sanctified in them that come neer me. As if 10. 2. he should have said; If I cannot be sanctified by them who are my servants, in serving me with that holinesse that they should, I wil be sanctified in them, by cōfounding them w my just Iudgements which their lewdnes doth deserve, God therefore cannot abide any wilful uncleannesse, or filthinesse in them who serve him: insomuch that he commanded the Israelites that when they were in Camp against their Enemies, they 1 5 should

Deut.

23 13 14.

should dig a hole with a paddle, and cover their excrements: his reason is, *For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

Job 17.

13, 14.

Isa. I. 15.

If he will have men to be so holy in time of War in the Field; how much more holiness expecteth he at our hands, in time of peace, in our houses? Therefore saith Zophar in Job: *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquity be in thy hand, put it far away, and let no wickednesse dwell in thy Tabernacles.* For as Esay saith, *If there be any uncleannesse in our hands (that is, any sin wherof we have not repented) though we stretch out our hands unto him, and make many Prayers, the Lord w<sup>l</sup> hide his eyes from us, and will not hear our Prayers:* Therefore, before thou prayest, let God see that thy heart is sorrowfull for thy sin: and that thy minde is resolved (thorow the assistance of his grace) to amend thy faults. And then having washed thy selfe, and adorned thy body with apparell, which beseemeth thy calling, and the Image of God, which thou bearest, shut thy chamber door, and kneel down at thy bed-side, or some other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eies, as in the presence of God, who seeth the inward intention of thy soul: offer up unto God from the Altar of a contrite heart, thy prayer as a Morning sacrifice, through the Meditation of Christ, in these, or the like words.

A Pray.

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*A Prayer for the Morning.*

**O** Most mighty and glorious God, full of incomprehensible power and Majesty, whose glory the very Heaven of heavens is not able to contain: look down from Heaven: upon me thine unworthy servant, who here prostrate my self at the footstool of thy throne of Grace. But look upon me, O Father, through the merites and mediation of Jesus Christ, thy beloved Son, in whom only thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speak with mine unclean lips to so holy a God as thou art. For thou knowest that in sin I was conceived and born, and that I have lived ever since in iniquity: so that I have broken al the holy Commandments by sinful motions, unclean thoughts, evil words, and wicked works: omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[ Here thou mayest confesse unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I do here with grief of heart confesse unto thee, &c.* ]

And for these my sins, O Lord, I stand here guilty of thy Curse, with al the miseries of this life, & everlasting torments in Hell-fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yet Lord, I confesse that it is thy mercy which endureth for ever, and thy compassion which never failes: that is the cause that I have not been long ago consumed. But with thee, O Lord,

1 Kings  
8. 27.

Psal. 132.  
17.

H. b. 4. 16.  
Dan. 9. 18

Matth.  
3. 17.

Isa. 6. 5.  
Psalm  
51. 5.

Gen. 6. 5.  
Mar. 15.  
19. & 12.  
32.

Psalms  
140. 2.

Da. 9.  
10. 11.

Levit. 26.  
14. &c.

Deut.  
7. 26.

Dau. 9.  
11.

Gal. 3. 10.  
Esdra

9. 13.  
Lam. 3.

21.

Pſalm  
130. 4.  
Pſalm 5.  
7. & 13. 5.  
Pſalm  
143. 2.

Ez. k.  
36. 25.  
1 John  
1. 9.

Ga. 3. 13.

Pſalm  
103 12.

Col. 2.  
12, 13.  
Eph. 5.  
2 5, 6.  
Ioh. 1. 39.  
Pſal. 51.  
7, 10.

Ga. 4.  
24, 25.

Luke 2.  
24, 25.

Marth.  
24. 13.

*Lord, there is mercy, & plenteous redemption: In the multitude therefore of thy mercie, and confidence in Christs merits, I intreat thy divine Majestie, that thou wouldest not enter into Judgement with thy Servant, neither be extreme, to make what I have hitherto done amisse: for if thou doest, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou merciful unto me, and wash away al the uncleannesse of my sin, with the merites of that precious Blood, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that Curse, which was due to my transgressions: O Lord, deliver me from my sins, and from all those Judgements, which hang over my head, as due unto me for them: and separate them as far from thy presence, as the East is from the West: bury them in the burial of Christ: that they may never have power to rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not onely to wash away my sinnes, with the blood of thine Immaculate Lamb: but also to purge my heart by thy holy Spirit, from the drosse of my naturall corruption: that I may feel thy Spirit, more and more killing my sin, in the power and practice thereof: so that I may with more freedom of mind and liberty of will, serve thee the everliving God in righteousness and holinesse this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere, to be thy faithful and unfained servant unto my lives end: that when this mortall life is ended, I may be made a partaker of immortality; and everlasting happinessse*

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nesse in thy heavenly Kingdome. In the  
 mean time, O Lord, whilst it is thy blef-  
 sed will and pleasure, that I may conti-  
 nue to spend and end that smal number  
 and remnant of dayes, which thou hast Psal. 90.  
 appointed for me to live in this valley of  
 misery: *Teach me so to number my dayes, that*  
*I may apply my heart unto wisdom:* and as  
 thou doest adde daies unto my life: Yo,  
 good Lord, I beseech thee, adde repen-  
 tance and amendment to my daies; that  
 as I grow in yeers, so I may increase in  
 Grace and favour with thee, and all thy  
 people. And to this end, give unto me a  
 supply of all those graces, which thou  
 knowest to be wanting in me, and neces-  
 sary for me, with an encrease of all those  
 good gifts, wherewith thou hast already  
 endowed me: that so I may be the better  
 enabled to lead such a godly life and  
 honest conversation: as that thy name  
 may therby be glorified, others may take  
 good example by me, and my soul may  
 more cheerfully feed on the peace of a  
 good conscience, & be more replenished  
 with the joy of the Holy Ghost. And here,  
 O Lord, according to my bounden duty,  
 I give thee most humble and heartie  
 thanks, for all those blessings, which of  
 thy goodnesse thou hast bestowed upon  
 me. And namely, for that thou hast of  
 thy free love, according to thine eternall  
 purpose elected me, before the foundation of the  
 world was laid, unto salvation in Jesus  
 Christ: for that thou hast created me af-  
 ter thine own Image: and hast begun to  
 restore that in me, which was lost in our  
 first Parents: for that thou hast effectual-  
 ly called me by the working of thy Spi-  
 rit, in the preaching of thy Gospel, and  
 the receiving of thy Sacraments, to  
 the

Rom.

24. 17.

Eph. 1. 4.

Math.

25. 24.

Gen. 9. 6.

Ephes.

4. 24.

Col. 3. 10.

Rom.

8. 28.

Math.

22. 3.

Rom. 1. 16

Rom. 16.

25. 26.

1 Pet. 2.

18. 19.

Rev. 5. 9.

Rom.

3. 28.

Gal 2. 16.

Eph. 1. 3.

1 Cor.

6. 11.

1 Pet. 1. 2

2 Pet. 3. 9

Ephes.

5. 13.

Luke

16. 8.

Phil 2. 15.

Acts 24.

16.

2 Cor.

5. 15.

Zach. 3. 2.

the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast brought and *redeemed* me with the blood of thine *only begotten Son*, from the torments of Hell, and thrall of Satan: for that thou hast, by *Faith in Christ* freely justified me, who am by nature the child of *wrath*: for that thou hast in good measure sanctified me by thy holy Spirit, and givest me so large a time to repent, together with the meanes of Repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, rayment, peace, prosperity and plenty: and for that thou hast preserved mee this night, from all perils and dangers of Bodie and Soule, and hast brought mee safe to the beginning of this day. And as thou hast now wakened my bodie from sleep: so I beseech thee, waken *my soul* from sin and carnal securitie; and as thou hast caused the Light of the day to shine in my bodily eyes: so good Lord, cause the light of thy Word and Holy Spirit, to illuminate *my heart*: and give me grace, as one of thy *children of Light*, to walk in all holy obedience before thy face this day: and that I may endeavour to keep faith and a clear conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so, good Lord, blesse all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when I shal make my finall *Accounts* unto thee for them. O my God, keep thy *servant*, that I do no evil unto any man this day: and let it be the blessed Will, not to suffer the Devil, nor his wicked angels, nor any of his evil

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will members, or my malicious enemies, to have any power to do me any hurt or violence. But let the eie of thy holy providence watch over me, *for good and not for evil*: and command thy holy Angels to pitch their Tents round about me, for my defence and safety, in my going out and comming in, as thou hast promised they should do about them that fear thy name. For unto thy hands, O Father, I do here commend my soul, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this day, shal through frailty, forget thee; yet Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my selfe alone, but I beseech thee also be mercifull unto thy whole Church and chosen people, whersoever they live upon the face of the earth. Defend them from the rage and tyranie of the Devil, the world, and Antichrist. Give thy Gospel a free and a joyfull passage through the *World*, for the conversion of those, who belong to thine Election and Kingdome.

Psalm

34. 7.

Psalm

91. 11.

Psalm

31. 3.

Luke

23. 46.

Nehe.

13. 31.

Psalm 51.

18. 19.

IIa. 53. 8.

Psalm

72. 15.

1 Tim.

2. 1.

Heb. 6.

10.

Blesse the churches and Kingdoms (wherein we live) with the continuance of Peace, Justice, and true Religion. Defend the Kings and Queens Majesties from all their enemies, and grant them a long life; in health, & all happinesse to raign over us. Blesse the Prince Charles, the Princes Palatine of Rhene, and the gracious Lady Elisabeth, their mother: Encrease in them al Heroical gifts, and Spiritual graces, which may make them fit for those places,

2 Tim.  
2. 2.

James 5.  
15.

Heb. 1 13.  
1 Cor.  
10, 13.  
2 Tim. 2. 9  
2 Cor. 1.  
6, &c.

Mark 25.  
12, &c.

Revel.  
22. 20.

places, for which thou hast ordained them, Direct al the Nobilitie; Pastors, Ministers, and Magistrates of this Church and Common-wealth, to govern the Common in true Religion, Justice, obedience, and tranquillity. Be mercifull unto al the Brethren which fear thee, and call upon thy name. And comfort as many among them as are sick and comfortlesse in body, or in mind: especially, be favourable to al such as suffer any trouble or persecution for the testimonie of thy truth, and holy Gospel: And give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom: for the glory of thy name, the further enlarging of the truth, and the more ample increase of their own comfort and consolation. Hasten thy comming, O blessed Saviour, & end these sinful dayes. And give me grace, that like a wise virgin, I may be prepared with Oil in my Lamp, to meet thee the sweet Bridegroom of my Soul, at thy coming: whether it be by the day of death, or of Judgement: And then, Lord Jesus, come when thou wilt: even Lord Iesus come quickly. These, and all other Graces, which thou knowest needful and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that form of Prayer which Christ himself hath taught me to say unto thee.  
*Our Father which art in Heaven, Hallowed be thy Name, &c.*

*Meditations to stir us up to Morning Prayer.*

**I**F, when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were bet-



ter either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy *spirituall sacrifice, wherewith God is well pleased*: And therefore it is so displeasing to the Devil, and so irksom to thy flesh. Bend therefore thy Affections, (will they, nill they) to so holy an exercise: assuring thy self, that it doth by so much the more please God, by how much the more it is displeasing to thy flesh.

Heb. 13.

15, 16.

2. Forget not how the holy Ghost puts it down as a speciall note of reprobrates: *They call not upon the Lord: they call not upon GOD*. And when Eliphaz supposed that Job had cast off the fear of God, and that God had cast Job out of his favour, he charged him *he restrained prayer before God*: making that a sure note of the one, and sufficient cause of the other. On the other side, that God hath promised, that *whoever shall call on his name, shall be saved*. It is certain that he who maketh no conscience of the dutie of prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer, are one: and therefore grace and prayer go together. But hee that can from a penitent heart (morning and evening) pray unto God, it is sure, that he hath his measure of grace in this world: & he shall have his portion of glory in y<sup>e</sup> life which is to come.

Psalm

14. 4.

Psalm

53. 4.

Job 15. 14

Rom.

10. 13.

Zach.

12. 10.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptoms of a sick bodie: so irksomenesse of praying, when thou talkest with God, and carlesnes in hearing, when God by his Word speaks unto thee: are two sure signes of a sick soul.

4. Call to mind the zealous devotion of the Christians in the primitive church: who spent many whole nights

K

and

Pſalm  
55. 16, 17.  
Pſalm  
115. 67.  
Matth.  
26. 40.

and vigils in watching and praying for the forgiveness of their sins, and that they might be found readie at the coming of Christ. And how that David was not content to pray at Morning, at Evening, and at Noon: but he would also rise up at Mid-night to pray unto God. And if Christ did chide his Disciples, because they would not watch w him one houre in praying; what chiding doest thou deserve, who thinkest it too long to continue in Prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain Mask, or a Play; yea, whole dayes and nights in carding and dicing, to please thy flesh; be ashamed to think a Prayer of a quarter of an houre long, to be too long an exercise for the Service of God.

2 1 Cor.  
14. 15. &  
16. 26, 27.  
b Gen.  
11. 7. 9.  
Revel.  
17. 5.  
c A super-  
stition.  
Qui filo  
in certis  
numerant  
sua mur-  
mura  
baccis.  
Mant.  
Alphonf.  
lib. 4.

5. Consider, that if the Papists in their blind superstition, do in an unknown, and therefore a *unedifying* tongue, (fit onely for the children of b *Mysticall Babylon*) mutter over upon their c *Beads*: every morning and evening, so many scores of Ave Marias, Pater-nosters, and Idolatrous Prayers: how shall they, in their superstitious devotion, rise up in Judgement against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest these Prayers to be too long a task, being shorter for quantitie then theirs, but far more profitable for qualitie, tending onely to Gods glory, and thy goods; and so compiled of Scripture phrase, as that thou maist speak to God as wel in his own holy Words, as in thine own native language. Be ashamed that Papists in their superstitious worshipping of creatures: should shew themselves more devout, than thou in the  
*sincere*

sincere worshipping of the true and *onely* God: And indeed, a prayer in private devotion, should be one *b continued* speech, rather than many broken fragments.

6. Lastly, when such thoughts come into thy Head, either to keep thee from Prayer, or to distract thee in praying: remember that those are the *Fowls* which the *evill* One sends to devour the good *Seed*, and the carkasses of thy spirituall Sacrifices: but endeavour, with *Abraham* to drive them away. Yet notwithstanding, if thou perceivest at sometimes, that thy spirits are dul, and thy mind not apt for Prayer, and holy devotion: strive not too much for that time; but humbling thy self at the fence of thy infirmie and dullnesse, knowing that God accepteth the willing mind (though it be oppressed with the *heavinessse of the flesh*) endeavour the next time to recompence this dullnesse, by redoubling thy zeal, and for the time present, commend thy soul to God, in this or the like short Prayer.

*Another short Morning Prayer.*

**O** Most gracious God, and mercifull Father, I thine unworthy Servant, do here acknowledge; y<sup>a</sup>s I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandments, in thought, word, and deed; following the desires of mine own will, and lusts of my flesh, not caring to be governed by thy Holy Word and Spirit, and therefore I have justly deserved all shame and miserie in this life, and everlasting condemnation in Hel-fire, if thou shouldest but deal with me, according to thy Justice, and my desert. Wherefore, O

a John  
17. 3.  
b Vox  
continua-  
ta, non  
concisa  
& rupta,  
ut batto-  
logia vi-  
retur.  
Perkin.  
de un-  
ration,  
coeci.  
cap. 10.  
Matth.  
13. 4. 19.  
Gen. 15. 11

Matth.  
26. 41.  
1 Cor.  
8. 12.

Heavenly Father, I beseech thee, (for thy Son Jesus Christ his sake, and for the merits of that bitter death and bloody passion, which I beleeve that he hath suffered for me) that thou wouldest pardon and forgive unto me al my sins, and deliver me from the shame and vengeance, which is due unto me for them. And send thy Holy Spirit into my heart, which may assure me, that thou art my Father, and that I am thy child, and that thou lovest me with an unchangeable love, and let the same thy good Spirit lead me in thy truth, and crucifie in me more and more, all worldly and carnall lusts, that my sin may more and more die in me: and that I may serve thee in unfained righteousness and holiness this day, and al the dayes of my life: that when this mortall life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdome. And here, O Lord, from the bottom of my heart, I thank thee for all thy blessings, which thou hast bestowed upon my soul and body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, untill this present day and hour, by thy most gracious providence.

I thank thee most especially, for that that thou hast defended me this Night, from al perils & dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me, this day from al evill, that may hurt me, and from falling to any grosse sin that should offend thee: Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or  
speak

speak this day, may tend to thy glory,  
 the good of others, and the peace of  
 mine own Conscience. And to this end, I  
 commend my self, and all my wayes and  
 actions, together with all that do belong  
 unto me, unto thy gracious direction  
 and protection: praying thee to keep  
 both them and me from all evill, and to  
 give a blessing to all our honest labours  
 and endeavours. Defend thy whole  
 church from the tyrannie of the world,  
 and of Antichrist: Preserve our gracious  
 King from al conspiracies and treasons:  
 grant him a long and prosperous Raig  
 over us. Blesse our gracious Queen Mary,  
 Prince Charles, the Lady Mary, the Lady  
 Elizabeth and her Princely issue: endew  
 them with thy grace, and defend them  
 from all evill. Blesse all our Ministers  
 and Magistrates with those graces and  
 gifts, which thou knowest necessary for  
 their places. Be favourable to all that  
 fear thee, and tremble at thy judgements:  
 comfort all those that are sick and com-  
 fortlesse. Lord keep me in a continuall  
 readinesse, by Faith and Repentance, for  
 my last end: that whether I live or die, I  
 may be found thine own, to thine etern-  
 all glory, and mine everlasting salvation,  
 through Jesus Christ my onely Saviour.  
 In whose blessed name I beg these mer-  
 cies at thy hands and give unto thee thy  
 praise, and glory, in that prayer, which  
 he hath sanctified with his own lips,  
 saying, *Our Father which art in Hea-  
 ven, &c.*

*Further meditation, to stir us up to Prayer  
 in the Morning.*

**T**Hink not any businesse, or haste  
 (though never so great) a sufficient

excuse to omit Prayer in the Morning, but meditate:

1. That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed and blessing thereon: seeing it is certain, that nothing can prosper without his blessing.

2. That many a man, when he thought himself surest, hath been soonest crossed, so mayest thou.

a Quem  
dies vidit  
veniens  
super-  
bum,  
Hunc di-  
es, vidit  
fugiens  
jacentem,  
Senec.

Nescis  
quid ves-  
per ferus  
vehat.  
Varro,

3. That many a man hath gone out of his door, and never came in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drinke, to fence thy body from ill ayres: how much more careful shouldest thou be to pray, to preserve thy soul from evill temptations?

4. That the time, spent in prayer, never hindereth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the World, thou goest into a Forrest, full of unknown dangers: where thou shalt meet many briers to tear thy good name: many snares to trap thy life, & many Hunters to devour thy soul. It is a field of pleasant grasse, but full of poysonous serpents. Adventure not therefore to go naked among these briers, till thou hast prayed Christ to cloath thee with his righteousness: nor to passe through these snares and ambushments, till thou hast prayed for Gods providence to be thy guide; nor to walk barefoot through this snaky field; till, having thy feet shod with the preparation of the Gospell of Peace, thou hast praid to have still the brazen Serpent in the eyes of thy faith: that so if thou comest

comest not home holier; thou maist be sure not to return worser, then when thou wentest out of door.

Therefore, though thy haste be never so much, or thy businesse never so great; yet go not about it, nor out of thy doors: till thou hast at least used this or the like short Prayer.

*A brief Prayer for the Morning.*

**O** Merciful Father, for Jesus Christ his sake, I beseech thee, forgive me al my known and secret sins, which in thought word or deed, I have committed against thy Divine Majestie: And deliver me from all those Judgements which are due unto me for them; and sanctifie my heart with thy Holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest, I beseech thee likewise, defend me this day from all perils and dangers of body and soul. And to this end, I commend my self, & al my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and comming in: and grant that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own conscience, when I shal come and appear before thee to give up my Accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: in whose blessed Name I give thee

thy glory, and begge at thy hands all other graces, which thou seeſt to be needfull for mee this day and ever, in that prayer which Chriſt himſelfe hath taught me, ſaying:

*Our Father which art in heaven, &c.*

*Meditations, directing a Chriſtian, how he may walk, all the day with God, like Enoch,*

**H**AVING thus begun, keep all the day after, as diligent a watch as thou canſt, over all thy thoughts, words, and actions, which thou mayeſt eaſily do by craving the aſſiſtance of Gods holy Spirit, and obſerving theſe few rules.

*First for thy thoughts.*

**I.** BE carefull to ſuppreſſe every ſin in the a *fiſt motion* Daſh b *Babylons children* (whileſt they are yong) againſt the ſtones. Tread (betimes) y c *Cockatrice egge* leſt it break out into a Serpent. Let ſin be to thy heart a ſtranger, nota home-dweller. Take heed of falling oſt into the ſame ſin, leſt the cuſtome of ſinning d take away the conſcience of ſin, and then ſhaſt thou wax ſo impudently wicked, that thou wilt neither feare God, nor reverence Man.

2. Suffer not thy mind to feed it ſelf upon any \* *imagination*, which is either *unpoſſible* for thee to do, or *unprofitable*, if it be done: but rather think of the worlds *vanitie*, to contern it: of death, to expect it; of Judgement, to avoid it: of Hell, to eſcape it: and of Heaven, to deſire it.

3. Deſire not to fulfill thy mind in all things: but learn to denie thy ſelf thoſe deſires (though never ſo pleaſing to thy nature) which being attained, will draw

Rom.  
8. 26.  
Phil. 2. 3.  
Prov.  
27. 2.

a Eph.  
4. 23.  
Matth. 5.  
28. 19.  
b Pſalm  
137. 9.  
c Iſai.  
59 3.  
d Sam.  
24. 4.  
e Qui  
conſci-  
entia curam  
abſque uer,  
nechomi-  
nes reve-  
rentur,  
nec De-  
um.  
\* Prov.  
6. 14.  
Zac. 8. 17.



draw either scandall on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine own misery, through unbelief, selfe-love, and wilfull breaches of Gods Law: and the necessity of Gods mercy, through the merits of Christs passion, to besuch: that if thou wert demanded, What is the vilest Creature upon earth? thy Conscience may answer, Mine own self, by reason of my great sins: And that if on the other side thou wert asked, what thou esteamest to be the most precious thing in the world? Thy heart might answer, one drop of Christs blood to wash away my sins. And as thou tenderest the salvation of thy soul, live not in any wilful filthinesse. For true faith: and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not onely in thy generall calling, as in the frequent use of the Word, and Sacraments: but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandments: like Josias, who turned to God with all his heart, according to all the Law of Moses: And Zachary and Elizabeth, who walked in all the Commandments of God without reproof. But if at any time, through frailtie, thou slippest into any sin, lye not in it, but speedily rise out of it by unsained repentance; praying for pardon; til thy conscience be pacified, thy hatred of sin increased; and thy prooffe of amendement confirmed.

6. Beware of affecting popularity by

K 5

adua-

1 Kings

12. 35.

Luke

1. 16.

a Socrates  
in forum  
egressus,  
Q uam  
multise-  
go (b-  
quit) non  
egeo:  
Non est  
ergo pau-  
per qui  
caret, sed  
qui eget.  
b Dimi-  
dium plus  
toto.  
Hesiod.  
c Feriunt  
summos  
fulmina  
montes.  
Horat.  
Tangunt  
magnos  
tristia fa-  
ta deos.  
Ovid.  
Lathe bi-  
osas. Qui  
notus  
nimis o-  
mnibus,  
ignotus  
moritur  
sibi.  
Senec.

adulation: the end never proves good. And though attained by due desert; yet manage it wisely, lest it prove more dangerous then contempt. For States desire but to keep down whom they contemn for their unworthinesse: but to cut off, whom they envy for their greatnesse. He therefore is truly prudent, who (con- sidering the promises) nether affecteth nor neglecteth popularitie. But in any wise take heed of harbouring a discontented mind, for it may work thee more wo then thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy, to have some crosses, God gives thee many blessings, lest through want (being his child) thou shouldest despair: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest pre- sume. Many who have mounted to great dignities, would have contented them- selves with b meaner, had they known their c great dangers. And therefore Com- petencie rather than Eminencie. And in al thy will, have ever an eie to Godswil, lest thy self-action turns to thine own destruction. Happy is the man, who in his short life is least known of y world, so that he doth truely know God, and him- self: whatsoever crosse therefore thou hast to discontent thee; remember, that it is lesse than thy sins have deserved. Count therefore Christ thy chiefeest joy; and sin, thy greatest grief: estimate no want; to the want of Grace; nor any losse, to the losse of Gods favour: and then the dis- contentment for outward means, shall the lesse perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember

Saint

Saint Pauls admonition: *a We brought nothing into this world, and it is certain, that we can carry nothing out.* And having food and rayment, let us be therewith content: But they y wil be rich, fal into tentation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction, and perdition. Pray therefore with wise Agur. \* *O Lord give me neither poverty nor riches, feed me with food convenient for me: lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.*

7. Bestow no more thought upon Worldly things, than thou needs must, for the discharge of thy place, and the maintenance of thine estate: but still let thy care be greater for *b Heavenly* than earthly things: and be more grieved for a *c Dishonour done to God*, than for an injury offered to thy self: But if any private injury be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his crosse, he *d overcame* in the end.

But thy good name in the mean while is wounded, bear that also with patience: for he that at the last day will give thy body a resurrection, wil as sure in his good time, grant a resurrection, to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou doest thy self, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him, than to hear, that it throughly vexeth thee. But if thou canst shew Patience on earth, God wil shew himself just frō Heaven, Pray for him; for if thou be a good mā thy self, thou canst not but rejoyce, if thou shouldst see thy worst enemy to become

a 1 Tim. 6. 7. 8. 9.  
Iasa iae  
dammadi  
sunt, qui  
tam multa  
anxie  
congerunt,  
quum si  
tam paucis  
opus.  
Vives.

\* Prov. 30. 8. 9.  
Vivitar  
exiguo  
melius.  
Claud.  
b 1 Tim. 6. 8. 9.  
Genes. 18. 10.  
Col. 3. 1. 2  
Ph 1. 3. 10  
c Jos. 7. 9.  
Psal. 139. 21, &c.  
d Nobile  
vincendi  
genus est  
patientia:  
vincit qui  
patitur, si  
vis vincere  
disce  
pati.

Optima  
injuriae  
ulio est  
oblivio,  
efficit enim  
ut animus  
curet, &c.

Jer. 11.  
20.

come a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy self unto Prayer, committing thy self, and commending thy cause unto the Righteous Judge of Heaven and Earth, saying with *Jeremie, Lord of Hosts, that judgest righteously, and triest the reins and the heart, vengeance is thine, and unto thee have I opened my cause.* In the mean while, wait (with David) on the Lord: *Be of good courage, and he shall comfort thine heart.*

Ne ver-  
bis quid-  
fais, osten-  
tes, sed  
rebus o-  
stende te  
scire.

Psaln  
69. 13.

8. The more others commend thee for an excellent act; be thou the more humble in thine own thoughts, affect not the vain praises of men. The blessed Virgin was troubled when she was truly praised of an Angel. They shal be praised of Angels in Heaven, who have eschewed the praise of men on earth. Neither needest thou praise thy self: deal but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee:

a Ezech.  
9. 4.  
Psal. 69.  
9, 10.  
Mat. 3. 5.  
b Heu fu-  
giunt fræ-  
no non  
remoran-  
te dies.  
Psal. 90.  
9, 10, 11.  
Non quā  
diu, sed  
quam  
bene.

9. Esteem no sin little: for the Curse of God is due to the least, and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the misery of thine own estate: and as occasion is ministered, a mourn for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, think often of the shortnesse of thy life, and certainty of death: and wish rather a good life, than a long. For as one day of Mans life is to be preferred before the longest age of a Stag, or Raven: so one day spent religiously, is to be higher valued, then a  
man

mansa whole life, that is consumed in prophanenesse.

Cast over therefore once every day the number of thy dayes, by substracting those that are past (as being vanished like yester-nights dreame) contracting them that are to come, (such the one half must be slept out, the rest made uncomfortable by the troubles of the world, thine own sicknesse, and the death of friends) counting b onely the present day thine, which spend, as if thou wert to spend no more

*Secondly, for thy words.*

**I. R**emember, that thou must answer for every c *idle word*: that in d multi- loquie the wisest man shall over-shoot himself. Avoid therefore all tedious and idle talk, e whereof seldom ariseth comfort, many times repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilest thou keptst it in: it is sanothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witness, to the confusion of his own face!

Let then thy words bee few, but g advised, fore-thinke whether that which thou art to speake, bee fit to bee spoken: affirme no more, than what thou knowest to be true: and be rather h silent, than speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together in honesty and truth: hate i disssembling and lying in another, detest it in thy self, or God will detest thee

nituit, racuisse vero nunquam. f Nescit vox in illa rever- ti. Quam ericulo um ilud. Lingua quo vadis? g Nescit peni erda loqui, qui proferenda prius suo trad d t ex ami- ni. Cass. l. 10. Ep. 4 h lam. 1 19 Consul, ius est tacere quam inepte loqui. i 1 Pet, 21, Psal, 3, 2.

a Fuit non vixit, Sen.

Non re- fert quan- ta sit vi- a diuurni- tas, sed qualis sit admini- stratio. Vives.

Tota vi- ta dies u- nus ut n. frum sit homines non exa- tiari iis- dem to- ties rede- untibus. b Non po- test prae- sentem diem re- cte vivere is, qui se non eam, quasi ul- timam, vixit rum esse co- gitat.

c Math.

12 3.

d Prov. 17

& 10. 19.

e Dixisse

sepe prae-

for

a Si mer-  
dorem te  
bor. ut,  
nemo ti-  
bi credet,  
etiamsi  
affirmes  
v. rissima.  
Ar. st.

\* Odi  
tanquam  
amatu-  
rus.

b Prov.  
6. 30.  
Acts 3.  
17.

1 Tim.  
1. 13.

c Psalm  
59. 5.  
Psalm

10. 1. 7.  
d Ephes.  
4. 29.

Psalm. 1. 1.  
Prov. 13.  
36.

e Pfi est  
alios  
reddere  
pios.

Psalm  
139. 21.  
Psalm  
69. 9.

Si verum  
audias,  
silentio  
proti-  
bus re-

verere, illique tanquam divinæ rei assurgito, f Mark  
4. 24, 25.

for it: *For he hateth a liar*, and his Father the devill alike. And if once a thou be discovered to make no conscience of lying, no man will beleve thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy word, then to a lyers oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lie, though they get nothing by it themselves, nor are not compelled unto it by others. \* Let not thine anger remain, when thou seest the cause removed: and ever distinguish twixt him y offendeth of *b infirmitie*, or against his wil, and him who offendeth *c maliciously*, and of set purpose: let the one have pitty, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldest thy meat from poyson: and let thy talk be *d gracious*, that he that heares thee, may grow better by thee, and be ever more earnest when thou *e speakest of Religion*, than when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error: rejoyce to find the truth, and magnifie it. Study therefore three things especially: to understand well, to say well, and to do well.

And when thou meetest with Gods children, be sure, to make some holy advantage by them: learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still *f minister* unto thee. For as

the gifts of men, by much using, do perish and decrease: so the gifts of God, by much using, do the more grow and increase: like the *a widows* pitcher of oyl, *a 2 King* 4. 2. which the more it poured to fill other vessels, the more it was still replenished in it self.

4. Beware that you beleieve not all that is told you, and that you tel not b al that you hear: for if you do, you shal not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tendrest the reputation of an honest heart, never let malice in hatred make thee c to reveal, that which love in friendship bound thee along time to conceal. But for feare of such after-claps, observe two things.

First, though thou hast many acquaintance; yet make not any thy familiar friend, but he that *truely d fears God*; such an one thou never needest to fear: For though you should in some particulars fall out, yet Christian love, the maine ground of your friendship, will never fall away, & the fear of God will never suffer him to do thee any villany.

Secondly, do e nothing in the sight of a civil friend, for which thou canst not be safe, unlesse it be concealed: nor any thing, for which (if just cause be offered) thou needest fear him, if he proves thine unjust enemy. If thou hast done any thing amisse, ask God forgiveness, and perswade thy self, rather then thy friend, to keep thine own counsel. For be assured, that what friendship soever is grounded upon any other cause than true Religion; if ever that cause fail, the friendship falleth off: And the rather, be-  
cause

b Eccl.

3. 7.

Luk. 2. 19

c Arcanum tibi creditum fidelius custodi, quam depositam pecuniam. d Vera amicitia tantummodo est inter bonos: Maliciaster se amici suar, & cum bonis e Civilem amicum sic habere, ut putes posse inimicum fieri.

f Quod taceri vis, prius ipse taceas.

\* Bellum  
non est  
hominum,  
sed (quod  
verbum  
sonat)  
bellua-  
rum, &  
cum vi-  
tiis, non  
hominis-  
bus ge-  
rendum.  
a Eph. 5. 4  
Psalm  
15. 3.  
b Irride-  
re piū,  
nefas:  
impium  
immac:  
hominem,  
in huma-  
num.  
Nemo vi-  
detur sibi  
tam vilis,  
ut iride-  
ri merea-  
tur.  
c Phil. 4. 4.  
d Prov.  
24. 17.  
e Valent.  
Imp. Cum  
supplicio  
mortis a-  
liquis af-  
ficiendus  
esset, aje-  
bat se malle ad vitam revocare: Crudelis animi est, ali-  
enis malis gaudere, & non misereri. Communem natu-  
ram. Rom. 5. 8, 10. Ephes. 2. 4, Matth. 23. 24.

cause that as God breeds among men, Truth, Peace, and \*amity, that we should live to do one another good: so the devil daily soweth falshood, a *discord*, and enmity, to cause (if he can) the dearest friends to devour one another.

5. b Make not a jest of another mans infirmity, remember thine own. Abhor the frothy wit of a filthy nature, whose brains having once conceived an old scoff, his mind travels (as a woman with child) til he bedelivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merry, have a special care to three things:

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.

Thirdly, that it be not against Chastity: and then be as merry as thou canst, only in the Lord.

6. d Rejoyce not at the fall of thine Enemy, for thou knowest not what shall be the manner of thine own end. But be more e glad to see the worst mans amendment, than his punishment. Hate no man, for fear lest Christ loves him: who will not take it well, that thou shouldest hate whom he loveth. Christ loved thee, when thou wast his Enemy: by the merits therefore of his blood, he requireth thee, for his sake to love thine Enemy. Deny him, being a Christian, if thou darest. He asketh but forgiveness, for forgiveness; The forgiveness of an hundred pence, for the forgiveness of ten

thou-



thousand Talents: The threescore hundred thousand crowns, for ten crowns. Pety forgiveness of Man, for the infinite forgiveness of Almighty God. Though thou thinkest thine enemy unworthy to be forgiven: yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it: speak the truth, and fear not the face of Man. The frown of the Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for fear, Miserable in his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a wise man better, or waryer. But if thou canst not endure to be reprehended; do thou nothing worthy of reprehension.

9. Speak not of God, but with fear and reverence, and as in his sight and hearing. Forseeing we are not worthy to use his holy Name in our mouths: much lesse ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oathes, is an undoubted signe of a soul, that never truly feared God. Pray therefore with David, when thou art to speak in

Psalm.

2. 11.

Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.

\* Repre-

hensio

semper

vel melio-

res vel

cautiores

nos reddit

† Si repre-

hendi fers

ægre re-

prehen-

denda ne

feceris.

Levit.

19. 22.

a Deut.

28. 58.

Rom. 9. 15

Eccles.

5. 15.

Psalm

19. 22.

¶ Quid facile

in seriis

jurat, in

jocis ju-

rabit, qui

in lucis,

& in men-

dacio.

Viver,

L

any

\* Psalm.  
141. 3.  
a 1 Pet.  
5. 12.  
b Rom.  
12. 10.  
Affabili-  
tas & co-  
mitas  
sunt sul-  
lus im-  
pendii, a-  
micitias  
tan ea  
magnas  
congluti-  
nant ex-  
hibita,  
dissolunt  
præter-  
missa.  
c 1 Thes.  
5. 26. 14.  
d 1 Thes.  
3. 1.  
Levit.  
19. 17.  
e Psalm  
15. 4.  
Ezek.  
12. 15.  
f Deut. 15.  
13. 14.  
Ria. 119.  
101. 4.  
1 Cor. 7. 2.  
1 Sam.  
30. 8.  
1 Cor. 7. 5.  
Imminet  
semper  
occasione  
fædia-  
bolus.

Greg. Matt. 7. 12. Luke 16. 2. 2. Cor. 6. 2, & 5. 10.  
Gen. 39. 9. 11, & 6.

any matter that may move passion: \* See a watch, O Lord, before my mouth, and keep the door of my lips.

10. Lastly, in a praising, be discreet, in b saluting, courteous, in c admo- nishing, friendly, in d forgiving, merci- full, in e promising, faithfull, and bounti- full, in t recompensing good service: ma- king not the rewards of vertue, gifts of favour.

Thirdly for the Actions.

I. **D**O no evill, though thou mightest, for God will not suffer the lest sin ( without bitter repentance ) to escape unpunished. Leave not un- done any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at Gods Word, of the lawfulness thereof, and prayed for his blessing upon thy endeavour, and then do it in the Name of God, with cheer- fulnesse of heart, committing the suc- cesse unto him, in whose power it is, to blesse with his grace whatsoever busi- nesse is intended to his glory.

2. When thou art tempted to do any evill work, remember that Satan is where his businnesse is. Let not the child of God be the instrument of so base a slave: hate the work, if thou abhorrest the author. Ask thy con- science these two questions: *Would I have another to do this unto me? What shall I answer Christ in the day of my ac- counts, if contrary to my knowledge and conscience I shall do this wickednesse, and sin against him?* And remember with Joseph, that though no man seeth,

yet God seeth all. Fly therefore ( with Joseph ) from all sinnes, as well those which are secret in the sight of G O D , as those that are manifest in the eyes of men. For God, as he is just, without speedy repentance , will bring thy secret sins : as he did Davids, *to the open light , before all Israel and before the Sun.* Be therefore as much afraid of secret sins, as of open shame. And so avoid al in generall, as that thou doest not allow to thy self any one particular , or darling sinne, which the corruption of thy nature could best agree withall: for the crafty Devill can hold a mans soul as fast by one, as by many sins; and faster by that one which doth please thee, than by al those which begin to be abominable unto thee. And as thou desirest to avoid sin: so be carefull to shun the occasion.

3. In effecting good actions which are within the compasse of thy calling, distrust not Gods providence, though thou see the meanes either wanting or weak. And if meanes do offer themselves, be sure that they be lawfull: and having gotten lawfull means, take heed that thou relye not more upon them than upon God himself. Labour in a lawfull calling, is Gods ordinary means , by which he blesteth his children with outward things, Pray therefore for Gods blessings upon his own meanes. In earthly businesse, beare an heavenly minde: do thou thy best endeavour , and commit the whole successe to the fore-ordaining Wisdome of Almighty God. Never think to thrive by those

1 Sam.  
13.12.

Luke 1  
17.2.  
and 12.2.

Prov.  
5.8. &  
4.7.  
Omnis  
peccandi  
ocasio  
vita ad  
est, nam  
qui amat  
periculum  
parabit  
in illo.  
Eccl. 3.  
Judg.  
7.27.

Matth.  
16.26.

\* Hic mu-  
rus abe-  
neus esto  
nil con-  
fide sibi.  
nulla pa-  
lesce re,  
culp Hor.  
Acti  
24. 16.  
Psalms  
118. 6, 7.  
Rom.  
3. 31.  
Prov.  
16. 7.  
Gen.  
22. 4, &c.  
& 31. 7.  
29. 43.  
Exod.  
32. 25.  
Num. 14.  
42. 43.  
&c.  
Psalms  
27. 31.  
22. 33.

means which God hath accursed. That will not in the end prove \*gain, which is gotten with the losse of thy soul. In all therefore both actions and means, endeavour with Paul to have *alway a cleer conscience towards God, and towards men.* Look to your selves, what consciences ye have.

*For conscience shall damne, and conscience shall save.*

4. Love all good things for Gods sake: but God for his own sake. Whilest thou holdest God thy friend, thou needest not fear who is thine Enemy for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrown by his Enemy, unless that first his sin hath prevailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeeme the folly of the time past, with serious repentance, look to the time present with Religious diligence, and take heed to the time to come with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodnes than for his greatnes. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a pledge of his eternall love, and a spur to godly life.

6. Be not proud for any externall worldly goods, nor for any internall spirit-

spiritual gifts. Not for external goods, because that as they came lately, so they will shortly be gone again: their losse therefore is the lesse to be grieved at. Not for any internall gifts, for as God gave them, so will he likewise take them away, if ( forgetting the Giver ) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth, and contemne others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self-conceited? thou hast twenty vices that may better vilifie thee in thine own eyes.

Be the same in the sight of God, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Content not thy self with an outward good name, when thy Conscience shall inwardly tell thee, it is undeserved, and therefore none of thine. A deserved good name for any thing, but for godlinesse, lasts little, and is lesse worth. In all the holy Scriptures I never read of any Hypocrites repentance: and no wonder, for whereas after sin, conversion is left as a means to cure all other sinners: what means remains to recover him, who hath converted conversion it self into sin, Wo therefore unto the Soul that is not, and yet still seemeth religious.

7. Mark the fearful ends of notorious evill men, to abhor their wicked actions, mark the life of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the

a Tu recte  
vives, si  
cures  
esse quod  
audis  
Hor. Ep.  
ad Quir.  
N ljuvat  
bonum  
nomen,  
recla-  
mante  
Consci-  
entia.

Num.  
23. 10.  
Psa 37.  
35. 36. 37

2 Cor.  
2. 18.  
Hb. 58.  
5. 6.  
Matt. 23.  
27, 28.  
Ps. 51. 50.  
a Ama &  
impera,  
Blando  
vis la er  
imperio.  
Ansel.  
b Qui  
zerrit  
plus ille  
timet :  
fors illa  
Tyranno  
Clau. de  
iust. prin.  
c 1 Per.  
2. 13.  
d Lev.  
25. 55.  
Phil. 5. 16  
2 Cor.  
9. 5.  
e Si Peri-  
cles quo-  
ties cla-  
midem  
domini  
indueret,  
apud se  
dicere  
consue-  
rat.  
Attende  
Pericles  
quod

Religious. And seeing the corrupt nature of man is prone to Hypocrisie, beware that thou use not the Exercise of religion, as matters of course and custome, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continuall use of Gods means thou feelest thy special *corruptions* weakned, and thy *sanctification* more and more encreased : and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by fear : for to rule by a love, is easie and safe, but tyranny is ever accompanied with care and b terror. Oppression will force the oppressed to take any advantage, to shake off the yoke that they are not able to bear, neither will Gods iustice suffer the sway, that is grounded on tyranny, long to continue. Remember that though by c *humane ordinance* they serve thee, yet by a more peculiar right they are d *Gods servants*. Yea, now being Christians, not as thy servants, but above servants, *brethren beloved in the Lord*. Rule therefore over e *Christians* ( being a Christian ) in love and mercy, like Christ thy Master.

9. Remember, that of al actions, none makes a Magistrate more like God, gestaturus es imperium in liberos Athenienses. Plat. in Apoph. Quanto magis tu, quories auctoritatem exerciturus es, apud te ipsum dicere deberes: Memento homo, quod imperium geris in liberatos Christianos.

whose

whose Vice-gerent he is, than in doing justice justly: For the due execution whereof:

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for a he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parts, incline not to the right hand of affection, or to the left of hatred; as to beleeve arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny no Justice, which is *Regia mensura* to the meanest Subject, but let the cause of the poor and needy, come in equall ballance with the rich & mighty. If thou perceivest on y one side in a cause, y high hills of cunning advantage, powerful combination, & violent prosecution, & on the other side, y low valies of poverty simplicity, & desolatiō: prepare thy way (as God doth) to judgement, by *raising Vallies & taking down hills*, equalling in equality, that so thou mayest lay the foundation of thy sentence upō an even ground. In matters of right and wrong, twixt party & party, let thy conscience be careful, rather \* *Ius dicere*; \* 2 Chro.

to pronouncethe Law that is made *Secundum allegata & probata*, rather than *Ius dare*, to make a Law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearful malediction: Cursed be he that removeth his Neighbours Land-mark. Deut. 27. 27.

In trialls of life and death, let Judges like Elobim, in Justice, Remember Abak. 1. 2.

a Qui stetit aliquid parte inaudita altera, æquum licet statuerit, haud æquus fuit Sen. in Med. Judicious Sir Fr. Bacons Essayes of Judicature.

b Luke 3. 4. s. Isa. 40. 3.

\* 2 Chro. 19. 20.

Deut. 27. 27.

Abak. 1. 2.

a Melius  
ut pereat  
unus,  
quam u-  
nitas.  
In se re-  
sciden-  
dum, ne  
pars sin-  
cera tra-  
hatur.

Iustice upon the fact, as that they look with the pitifull eye of Mercy upon the Malefactor, wresting the favour of Law, to the favour of Life, where Grace promisseth amendment: but if Justice requirereth that a one, rather than unity must perish, and y<sup>a</sup> rotten member must be cut off, to save y<sup>e</sup> whole body from Putrifying: *fiat Iustitia*. But whilest thou art pronouncing y<sup>e</sup> sentence of Iudgement on another, remember that thine own judgement hangs over thine head. In al causes therefore judge aright, for thou shalt be sure to find a righteous Iudge, before whom thou must shortly appear to be judged thy self, at what time thou mayest leaveto thy friend this for thine Epitaph.

*Nuper eram Iudex, jam Iudices ante  
Tribunal  
Subsistens paveo, iudicor ipse modo.*

1 Tim.  
2. 6.

Many (I know not upon what grounds) seem to be much agrieved with the Lawes of the Land: but wiser men may answer them with the Apostle, *Nos scimus bonam esse Legem, modo Iudex ea legitime utatur*; We know that the Law is good, if a man use it lawfully. And he shalbe unto me a righteous Iudge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw frō the conscionable practice of these Precepts. And to y<sup>r</sup> rare and venerable Iudge, I say with Iehoshaphat: *Be of courage, and do Justice, and the Lord will be with the good.*

Kings  
9. 11.

rov.

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short: but the pains of pleasure abused, are eternall. Use there-

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therefore lawfull recreation, so far forth, as it makes thee the fitter in body and mind to do more cheerfully, the service of God, and the duties of thy calling. Thy work is great, thy time is but short. And he who wil recompence every man according to his works, standeth at y<sup>e</sup> door. Think how much work is behind, how slow thou hast wrought to y<sup>e</sup> time which is past, and what a reckoning thou shouldest make, if thy Master should cal thee this day to thy accounts. Be therefore careful henceforth, to make y<sup>e</sup> most advantage of thy short time that remains, as a man would of an old life, that were neer expiring: and when thou disposest to recreate thy self, remember how smal a time is allotted for thy life: & that therefore much of that is not to be consumed in idlenesse, sports, plaies, and toyish vanities, seeing the whole is but a short while, though it be al spent in doing y<sup>e</sup> best good that thou canst for Man was not created for sports, plaies, and recreation: but zealously to serve God in Religion, and conscionably to serve his Neighbour in his vocation, and by both to ascertain himself of eternall salvation. Esteem great losse of \*time, one of the greatest losses: Redeem it carefully, to spend it wisely: that when that time commeth that thou mayest be no longer a steward on earth, thy Master may wellcome thee, with an *Euge bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

Phil.  
6. 8.  
Vita bre-  
vis o-  
pusq;  
multum,  
operarii  
pigri, &  
urget Pa-  
ter sa-  
militas,  
Rabb.  
Apoph.  
1<sup>a</sup> Reg.  
Rev.  
22, 12.  
Jam. 5. 9.

\* Nihil  
est aliud  
tempus  
quam vi-  
ta, quam  
unus-  
quisq;  
tantum  
se amare  
profite-  
tur: quum

rei nullius magis sit prodigus quam temporis. Eph. 5. 8.  
Luke 16, 2, Mark 25. 11.

*Meditations for the Evening.*

*At evening, when thou preparest thy self to take thy rest, meditate on these few points.*

*Psal. 90.*

*Job*

*14 5.*

*\* Vive*

*memor*

*quam sis*

*ævi bre-*

*vis. Hor.*

*\* Heu*

*perdidi*

*diem, Tit.*

*Vesp.*

*Apoph.*

*theg.*

*Nulla si-*

*ne licea*

*dies.*

*a Eph.*

*4. 16.*

1 **T**HAT seeing thy \* dayes are num-  
bred, there is one more of thy  
number spent: and thou art now the  
neerer to thy end by a day.

2. Sit down awhile before thou goest  
to bed, and consider with thy self, what  
memorable thing thou hast seen, heard,  
or read y day, more than thou sawest,  
heardest, or knewest before, and make  
thy best use of them, but especially, call  
to mind, what sin thou hast committed  
that day against God or Man: and what  
good thou hast omitted: and humble thy  
self for Both: If thou findest that  
thou hast done any goodnes, acknow-  
ledge it to be Gods grace, and give him  
the glory, & count that \* day lost, where-  
in thou hast not done some good.

3. If by frailty or strong tentation  
thou shalt perceive that thou hast com-  
mitted any grievous sin or fault: presume  
not to sleep, til thou have upon thy  
knees, made a particular reconciliation  
with God in Christ for the same: both  
by confessing the fault, and by fervent  
praying for the pardon of the same.  
Thus making thy score even with Christ  
every night, thou shalt have the lesse to  
account for, when thou art to make thy  
finall reckoning, before his Majesty in  
the Iudgement Day.

4 If thou have fallen out with any  
in the day, let not the a Sun go down in  
thine anger that night. If thy con-  
science telsthee that thou hast wrong-  
ed him, acknowledge thine offence,  
and

and entreate him to forgive thee: If he have wronged thee, offer him *reconciliation*: and if he wil not be *reconciled*, yet do thou from thy heart forgive him: Matth. 5, 23, but in any case presume not to be thine own revenger: for in so doing thou doest God a double injury: First, in offering to take his Sword of Iustice out of his hand, as though he were not just: having reserved the execution of a vengeance to himself. Secondly, in usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly: if on thy Enemy, too heavily. It belongeth therefore to God to revenge: to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgivenesse of his fault, and the amendment of his life, and the next time that occasion is offered, ( and it lies in thy power ) do him good, and rejoyce in doing it: for he that doeth good to his Enemies, shews himself the Child of God, and his reward is with God his Father.

5. Use not sleep as a means to satisfie the foggie lasinesse of thy flesh: but as a medicine, to refresh thy tyred senses and members. Sufficient sleep quickneth the mind, and reviveth the body, but immoderate sleep dulleth the one, and fatteneth the other.

6. Remember that many go to bed, and never rise again, till they be wakened and raised up by the fearful sound of the last Trumpet. But

a Non turpe est veniam precari, turpe est Deum a & hominem habere inimicum. b Mibi vindiicta, dicit Dominus. Rom. 12. 19. c Non est tibi ius servum alienum, imo in conservum tuum.

d Cui semel ignovetis, cura ut ille sectiar bona fide id esse actum, & si qua in re illum juvare potes, experia- tur re amicum. Vives.

Mat. 3 39. Rom. 12. 20.

he

In vita  
tempus  
quod  
somno  
impendi-  
tur, non  
est vita.  
Vita e-  
nim vigi-  
lia est.

he that sleepeth and wakeneth with Prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely, and safely, yeeld up thy self into the hands of God, whilst thou art waking: and so go to bed with a reverence of Gods Majesty, and consideration of thine own misery, which thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bedside: or some other convenient place in thy Chamber, and lifting up thy heart, thine eyes, and hands, to thy Heavenly Father, in the name and meditation of his Holy Son Jesus, pray unto him, if thou have the gift of prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgiveness for them.

3. Requesting the assistance of his Holy Spirit for amendment of life.

4. In giving thanks for benefits received, especially for thy preservation that day.

5. Praying for rest, and protection that night.

6 Remembring the state of the church, the King, and the Royal Posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy self and all thine, to his gracious custody.

All which thou mayest do in these or the like words.

*A Prayer.*

*A Prayer for the Evening.*

**O** Most gracious God and loving Father, who art about my bed, and knowest my down lying, and mine uprising, and art neer to all that call upon thee in truth and sincerity, I a wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity: so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee: For, O Lord, I have transgressed all thy commandments & righteous laws, not onely through negligence & infirmity, but oftentimes through willfull presumption, contrary to my knowledge, yea contrary to y<sup>e</sup> motions of thy holy Spirit, reclaiming me from them, so that I have wounded my conscience, & grieved thy holy spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soul and body, to be the temples of the holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleanness. My eyes in taking pleasure to behold vanity, mine Eares in hearing impure and unchaste speeches, my Tongue in leasing and evil speaking: my Hands are so full of impurity, that I am ashamed to lift them up unto thee: and my Feet have carried me after mine own wayes: my Understanding and Reasoning, which are so quick in all earthly matters, are onely blind and stupid when I come to meditate or discourse of spirituall and heavenly things: my Memorie, which should be

Psalms  
139. 23.  
Psalms  
45. 18.

Psalms  
51. 9.  
Heb. 9. 6.  
Luke  
15. 18.  
Dan. 9. 17.

Ephes.  
4. 30.

Psalms  
119. 37.  
Isa. 6. 5.  
& 1. 19.  
Rom. 3.  
15. 26.

Ger. 6. 5.

Psalms

40. 12.

Isa. 1. 6.

2 Sam.

5. 22.

1 Jhn

3. 10.

Zach.

13. 1.

be the treasury of al goodnesse, is not so apt to remember any thing, as those things which are vile & vain. Yea, Lord, by woful experience I find, that naturally, *al the imaginations of the thoughts of mine heart are onely evil continually.* And these my sins are more in number than the hairs which grow on mine head, & they have grown over me, like a lothsome leprosie: that from the crown of the head, to the soles of the foot, there remains no part which they have not infected. They make me seem vile in my own eyes, how much more abominable must I then appeare in thy sight? And the custom of sinning hath almost taken away the conscience of sin, & pulled upon me such dulnes of sense, and hardnes of heart, that thy judgments denounced against my sinnes, by the faithfull Preachers of thy Word, do not terrifie me to return unto thee by unfained Repentance for them. And if thou, Lord, shouldest but deal with me, according to thy Iustice, & my desert, I should utterly be confounded and condemned. But seeing that of thine infinit mercy, thou hast spared me so long, and stil waitest for my repentance: I humbly beseech thee, for the bitter Death, and bloody passions sake, which Iesus Christ hath suffered for me, that thou wouldest pardon and forgive unto me al my sins and offences, and open unto me that ever-streaming Fountain of the blood of Christ, which thou hast promised to open under *the New Testament*, to the penitent of the house of David; that all my sins & uncleannesse may be so bathed in his blood, buried in his death, and hid in his wounds: that they never be more seen to shame me in this life, or to con-

condemn me before thy Iudgment Seat, Jer.  
in the world which is to come. And for 20.23.

as much, O Lord, as thou knowest, *that*  
*it is not in Man to turn his own heart, unlesse*

*thou dost first give him grace to convert.* And

seeing that it is as easie w<sup>th</sup> thee to make  
me righteous and holy, as to bid me to

be such: O my God, give me grace to do

what thou cōmandest, & then command

what thou wilt, & thou shalt find me wil-

ling to do thy blessed wil. And to this end

give unto me thine holy Spirit, which

thou hast promised to give (to y<sup>e</sup> worlds

end) unto al thine Elect people, and let

the same thy holy spirit purge my heart,

heal my corruption, sanctifie my nature,

and consecrate my soul and body, that

they may become the Temple of y<sup>e</sup> holy

Ghost to serve thee in Righteousnesse and

Holinesse al the dayes of my life: That when

(by the direction & assistance of thy Ho-

ly Spirit) I shal finish my course in this

short and transitory life: I may chear-

fully leave this world, and resigne my

soul into thy Fatherly hands, in the

assured confidence of enjoying ever-

lasting life with thee, in thy heavenly

Kingdome, which thou hast prepared

for thine Elect Saints, who love the

Lord Iesus, and expect his appearing.

In the mean while, O Father, I beseech

thee, let thy holy spirit work in me such

a serious repentance, as that I may with

tears lament my sins past, with grief of

heart be humbled for my sins present,

and with al mine endeavour resist the

like filthy sins in time to come. And let

the same thy holy Spirit likewise keep

me in the unity of thy Church, lead me

in the truth of thy Word, and pre-

serve me, that I never swerve from the

same,

Da Do-  
mine,  
quod ju-  
bes, & ju-  
be quod  
vis, Aug.

Matth.  
18.20  
Job 16.13

1 Cor. 3.  
16, 17.  
Luk 1.14  
Acts

13.65.  
1 Tim.  
4.7.

Psalms  
135.  
Matth.

25.34.  
2 Tim.  
4.8.

Psalm  
119. 18.

Psalm  
51. 55.

Psalm  
119. 14.

same, to Poperie, nor any other error or false worship. And let thy Spirit open mine eyes more and more, to see *the wonderful things of thy Law*: and open my lips, that my mouth may daily defend thy Truth, and set forth thy praise. Increase in me those good gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me: to govern my heart in thy fear, and to guide al my life in thy favour: that whether *I live or die*, I may live and die unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humblest heart, all possible thanks, for al those blessings and benefits which so graciously & plentifully thou hast bestowed upon my soul and body, for this life, & for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Justification, Sanctification, & Preservation from my child-hood untill this present day and houre: and for the firm hope which thou hast given me of my Glorification. Likewise for my health, wealth, food, rayment, & prosperity: and more especially, for that thou hast defended me this day now past, from al perils and dangers, both of body and soul, furnishing me with all necessary good things, that I stand need of. And as thou hast ordained the day for man to travel in, and the night for him to take his rest: so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same,

same  
That  
mine  
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work  
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lest I  
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same, as thy sweet blessing and benefit:  
 That so this dull and wearied body of  
 mine, being refreshed with moderate  
 sleep and rest; may be the better enabled  
 to walk before thee, doing al such good  
 works, as thou hast appointed, when it  
 shall please thee, by thy divine power to  
 waken me the next morning. And whi-  
 lest I sleep, do thou, O Lord, *who art the* Psalm  
*Keeper of Israel, that never slumbrest, nor* 121. 5.  
 *sleepest,* watch over me in thy holy pro-  
 vidence, to protect me from all dangers, Revel.  
 so that neither the evil angels of Satan, 12. 7.  
 nor any wicked enemy may have any  
 power to do me any harm or evill. And  
 to this end, give a charge unto thy *Holie* Psalm  
*Angels,* that they (at thine appointment) 34. 7.  
 *may pitch their tents round about me,* for  
 my defence and safety, as thou hast pro-  
 mised that they should do about them  
 that fear thy Name. And knowing that  
 thy Name is a *strong Tower of defence unto* Prov.  
 *all those that trust therein,* I here commend 18. 10.  
 my self (and al that do belong unto me)  
 unto thy holy protection and custody.  
 If it be thy blessed wil to cal for me in my  
 sleep: O Lord, for Christ his sake, have  
 mercy upon me, and receive my soul in-  
 to thy Heavenly Kingdome And if it be  
 thy blessed pleasure to adde more dayes  
 unto my life: O Lord, adde more amend-  
 ment unto my dayes: and wean my  
 mind from the love of the world, and  
 worldly vanities, and cause me more and  
 more to settle my conversation on Hea-  
 ven, and Heavenly things. And perfect  
 dayly in me that goodwork, which thou  
 hast begun, to the glory of thy name,  
 and the salvation of my sinfull soul.

O Lord, I beseech thee likewise,  
 save and defend from all evill and  
 dan-

danger thy whole Church, the Kings Majesty, our gracious Qu. Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: keep them all in the sincerity of thy Truth, and prosper them in all grace & happines. Blesse the Nobility, Ministers, and Magistrates of these Churches and Kingdomes: each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kind of sicknesse, crosse, or calamity. Hasten, O Father the comming of our Lord *Iesus Christ*, Make me ever mindful of my last end, and of the reckoning, that I am to make unto thee therein: and in the mean while, careful, so to follow *Christ* in the regeneration during this life, as that with *Christ* I may have a portion in the Resurrection of the just; when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and mediation of *Iesus Christ* thy Son, and in that form of Prayer, which he himself hath taught me to say unto thee, *Our Father, &c.*

Rev. 6.  
10. 21, 20.

Matth.  
19. 28.  
Luke  
14. 14,

*Another shorter Evening Prayer.*

**O** Eternal God and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter*, *Magdalene*, the *Publican*, the *prodigall child*, and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, who are heaviest laden with sin, at what

Luke  
22. 61. &  
7. 47. &  
18. 14. &  
5. 20.  
Psalm  
103. 8.

*time soever* they returne unto thee with penitent hearts, lamenting their sins, and imploring thy grace: I should despair for mine own sins, and be utterly discouraged, from presuming to come unto thy presence: considering the hardnesse of my heart, the *irrulinesse* of my affections, and the *uncleannesse* of my conversation, by means whereof, I have transgressed al thy Lawes, and deserved thy curse, which might cause my body to be smitten with some fearfull disease, my soul to languish with the death of sin, my good name to be traduced with scandalous reproaches, and make mine estate liable to al manner of crosses and casualties. And I confesse, Lord, y thy mercy is the cause that I have not been long ago *confounded*. But, O my God, as thy mercy onely stayed thy Judgement from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercy of Iesus Christ, (in whom onely thou art well pleased) that thou wilt not deal with me according to my deserts, but that thou wouldest freely and fully remit unto me all my sins and transgressions: and that thou wouldest wash them clean from me, with the vertue of that most precious blood, which thy Son Iesus Christ hath shed for me. For he alone is the Physician, and his blood onely is the medicine that can heal my sicknes. And he is the *true* brazen *Serpent* that can cure that poison, wherewith the *fiery Serpent* of my sins have stung & poisoned my sick & wounded soul. And give me; I beseech thee, thine holy Spirit, w may assure me of mine adoption, & that may confirm my faith, increase my repentance, enlighten my understanding, purifie my heart, rectifie

Matth.

11. 28.

Ezech.

18. 21,

22. &amp;c.

Deut.

17. 26.

Gal. 3. 10.

Lam. 3. 22

Mal. 3. 6.

Col. 3. 12.

Matth.

2. 17.

Psal. 15. 7.

&amp; 18. 4.

Hosea

13. 5.

Isa. 1.

16. 18.

Matth.

9. 12.

1 John

1. 7.

John

13. 14.

Gal. 4.

5. 6.

2 Theff.  
5. 23.

1 Pet.  
5. 8.

Pſalm  
31. 5.

Matth.  
25. 2.

my will and affections, and so *sanctifie me throughout, that my whole body, soul and spirit may be kept unblameable untill the glorious comming of my Lord Jesus Christ.* And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the *roaring Lyon, which night and day seeketh to devour me.* Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end I commend my self into thy hand and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evill members, to have power to do unto me any hurt or violence this night. And grant good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live, and die, unto thee, and to the glory of thy Name, and the salvation of my soul. Lord blesse and defend all thy chosen people every where. Grant our King a long and happy reign over us. Blesse our gracious Qu. Mary, Prince Charles, Lady Mary, the lady Elizabeth, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sicknesse, Good LORD, give me grace to be one of those *wise Virgins*, which may have my heart prepared like a lamp furnished with the oil of faith, & light of good works, to meet the Lord Jesus y sweet bridegroom of my soul, at his second and sudden comming in glory, Grant this, good Father, for Christ Jesus sake, my onely Saviour and Mediator,

ror, in whose blessed name, and in whose own words I call upon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Afterwards say;

*Thy grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.*

Then rising up in a holy reverence, meditate as thou art putting off thy clothes.

*Things to be meditated upon, as thou art putting off thy clothes.*

I. **T**hat the day is coming when thou must be as barely \*unshipt \*Nadus of al that thou hast in the World, as thou in hunc mundum art now of thy clothes: thou hast therefore here but the use of all things, as a Steward for a time, and that upon accounts. Whilest therefore thou art trusted with this stewardship, be wise and faithfull.

2. When thou seest the \*bed, let it put thee in mind of thy grave, which is now y<sup>e</sup> bed of Christ: For Christ (by laying his holy body to rest three dayes, and three nights in the grave) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest and sleep in, till the morning of the Resurrection: So that now, unto the faithfull, death is but a sweet sleep, and the grave but Christs bed, where their bodies, rest and sleep in peace: untill the joyfull morning of the Resurrection shall dawn upon them.

in hunc mundum  
veni, undus  
quoque abibo

Luke

16. 3.

Matth.

24. 2.

Iob 17. 13

\*U<sup>t</sup> som-

nus mor-

tis, sic le-

ctus ima-

go sepul-

chri.

Matth.

12. 40.

1 Thes.

4. 14.

Isa. 57. 2.

Isa. 26. 20.

Psalm  
4. 8.

Let therefore thy bed-clothes represent unto thee the mould of the Earth, that shal cover thee; thy sheets, thy winding sheet: thy sleep, thy death: thy waking, thy resurrection. And being layd down in thy bed, when thou perceivest sleep to approach: say, *I will lay me down and sleep in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously opening every Morning thy heart, and shutting it up again every evening, with the Word of God in prayer, as it were with a lock and key: and so beginning the day with Gods Worship, continuing it in his fear, and ending it in his favour, thou shalt be sure to find the blessing of God upon all thy daies labours and good endeavours: and at night thou mayest assure thy self, thou shalt sleep safely, and sweetly in the arm of thy heavenly Fathers providence.

Thus far of the Piety, which every Christian, in private ought to practise every day. Now followeth that which he (being a Housholder) must practice publicly with his Family.

*Meditations for household Piety.*

**I**F thou be called to the government of a family, thou must not hold it sufficient to serve God, and live uprightly in thine own person: unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsell. For (saith God) *I know him that he will command his Sons, and his Household after him, that they keep the way of the Lord, to doe righteousness and judgement, that the*  
Lord

Gen. 18.  
17, 19.

*Lord may bring upon Abraham, that he hath  
 spoken unto him. And Abraham had 318  
 men-servants, which were thusborn and  
 catechized in his House; with whose help  
 he rescued also his nephew Lot from the  
 captivitie of his enemies. And religiously-  
 valiant Joshua protesteth before all  
 the people, that if they all would fall a-  
 way from the true worship of God, yet  
 that he and his House would serve the Lord.* *Joshua*  
*And God himselfe gives a speciall charge* *24 25.*  
*to all House holders, that they do in-*  
*struct their Family in his Word, and* *Deut.*  
*train them up in his fear and service.* *6. 6, 7.*  
*These words which I command thee this day,*  
*shall be in thy heart, and thou shalt whet them*  
*continually upon thy Children, and shalt talk of*  
*them, when thou tarriest in thine House, and as*  
*thou walkest by the way, and when thou liest*  
*down, and when thou risest, &c. Thou shalt fear*  
*the Lord thy God and serve him. David ac-*  
*ording to this Law, had so ordered his* *Psalme*  
*family, That no deceitfull person should dwell* *101. 6.*  
*in his house, but such as would serve God, and* *Hell. 4. 16*  
*walk in his way. And religious Hester had*  
*taught her Maids to serve God in fasting*  
*and Prayer. And (the more to further*  
*thy family in the zeale of Religion) set-*  
*tle ever thy chiefest affection on those*  
*whom thou shalt perceive to be best ad-*  
*dicted to true religion. This also will*  
*turn to their own advantage in a double*  
*respect. First, God will the rather blesse*  
*and prosper the labour and hand-*  
*worke of such godly servants: For*  
*Laban perceived, that God blessed him* *Gen.*  
*for Jacobs sake. And Potiphar saw, that* *30. 17.*  
*the Lord made all that Ioseph did, to* *Gen.*  
*prosper in his hand: yea, when innocent* *39. 3.*  
*Ioseph was cast into Prison, his Keeper* *Gen. 39.*  
*saw, that whatsoever he did, the Lord* *12, 23.*  
*made*

*made it to prosper:* and therefore the Keeper committed al the charge of the Prisoners into Josephs hand. Secondly the trulier a man doth serve God, the faithfuller he will serve thee.

2. If every Housholder were thus carefull according to his duty, to bring up his Children and Family in the service and fear of God, in his own house, then the house of God should be better filled, and y<sup>e</sup> Lords table more frequented every Sabbath day, and the Pastours publike Preaching and labour would take more effect than it doth. The streets of towns and cities would not abound with so many drunkards, swearers, whore-mongers, and prophane scorers of true Piety and religion; Westminster Hal would not be so full of contentions, wrangling suits, and unchristian debates: & the prisons would not be every Session so full of Theeves, Robers, Traitors, & Murtherers, But (alas) most housholders make no other use of servants, than they do of their beasts. Whilest they may have their Bodies to do their service, they care not if their souls serve the Devil. Yet the common complaint is, that faithfull and good servants are scarce to be found. True, but y<sup>e</sup> reason is, because there are so many profane and irreligious Masters: for y<sup>e</sup> example and instruction of a Godly & Religious Master, wil make a good and faithfull servant, as may witnes the examples of Abraham, Joshua, David, Cornelius, &c. who had good servants, because they were Religious Masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men to raise, and to advance their house,



house, yet they rise up early, & lie down late, and eat the bread of carefulnesse, al will be but in vain, for *except the Lord build a house; (that is, raise up a family) they labour in vain.* For God hath sealed this, as an irrevocable decree, that he wil pour *his wrath upon the families that cal not upon his name.* yea; God will take the wicked, and pluck him out of his tabernacle, and root him out of the land, & c. Yea, when his iniquities are full, he wil make the land to spue out every Canaanite. Religion then and the service of God in a family, is the best building, and surest entailing of house and land, to a man and his posterity: for the *righteous man shal inherit the land, and dwell therein for ever.*

Psal  
117. 12.

Jere.

10. 25.

Psal 12.

Genes.

15. 16.

Levit.

18. 25.

Psal.

37. 29.

As therefore if thou desirest to have the blessing of God upon thy self, and upon thy family, either before or after thine own private devotion, cal every morning al thy family to some convenient room, and first either read thy self unto them a Chapter in the word of God, or cause it to be read distinctly by some other: if leasure serve, thou mayest admonish them of some remarkeable good notes, & then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

*Morning prayer for a Family.*

**O** Lord our God and heavenly Father, who art the onely Creatour and Governour of Heaven and Earth, and all things therein contained, we confesse that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have committed against Heaven and house,

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word ex-  
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ses Hom.  
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saith, that

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house,

before thee, and how that we have been born in sin, and do daily break thy holy Laws and Commandements, contrary to our knowledge and consciences, albeit that we know y<sup>e</sup> thou art our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thy onely begotten Son, and our Comforter, who bestowest upon us, al<sup>l</sup> y<sup>e</sup> good and holy graces, which we enjoy in our souls and bodies. And if thou shouldst but deal with us, as our wickednesse, and unthankfulnesse have deserved: what other thing might we (O Lord) expect from thee, but shame and confusion in this life, and in the World to come, wrath, & everlasting condemnation? Yea O LORD, in the obedience of thy commandement, & in the confidence which we have in the unspeakeable and endlesse mercy in thy Son, our Saviour Jesus Christ: we thy poor servants appealing from the Throne of iustice (where we are justly lost and condemned) to thy throne of grace (where mercy reigneth to pardon abounding sin:) do from y<sup>e</sup> bottom of our hearts most humbly beseech thee, to remit and forgive unto us al<sup>l</sup> our offences and misdeeds: that by y<sup>e</sup> vertue of the precious blood of Iesus Christ, thine innocent Lamb, which he so abundantly shed (to take away the sins of the World) al<sup>l</sup> our sins, both originall and actual, may be so cleansed & washed from us, as that they may never be laid to our charge, nor ever have power to rise up in Iudgement against us, and we beseech thee, good Father, for Christ his death and passions sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance, w<sup>h</sup> thy law hath threatned,  
and

and our sins have justly deserved. And for as much, O Lord, as we are taught by thy word, that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, & such like inordinate livers, shal not inherit the Kingdom of God: pour the grace of thy holy spirit into our heart, whereby we may be enlightned to see the filthinesse of our sins, to abhor them: and may be more and more stirred up to live in newnesse of life, and love of thy Majesty, so that we may daily increase in the obedience of thy Word, and in a conscionable care of keeping thy Commandements.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly kingdō, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy holy gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also wee praise thee, for all other thy mercies bestowed upon us: more especially for preserving us this night past, frō all dangers that might have befalln our souls and Bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Blesse and defend us in our going out, and comming in, this day and evermore. Shield us, O Lord, from the tentations of the devill, and grant us the custody of thy holy Angels to defend and direct us in all our wayes.

And

And to this end, we recommend ourselves, and all those that belong unto us, and are abroad from us, into thy hands, and almighty tuition: Lord defend them from all evill, prosper them in all graces, and fill them with thy goodnesse. Preserve us likewise this day, from falling into any grosse sin; especially those wherunto our natures are most prone. Set a watch before the doore of our lips, that we offend not thy Majesty, by any rash or false oathes: or by any lewd or lying speeches: give unto us patient mindes, pure and chaste hearts, and al other graces of thy Spirit, which thou knowest to be needful for us, that we may the better be enabled to serve thee in holinesse and righteousness. And seeing that al Mens labor, without thy blessing is in vain, blesse every one of us in our severall places and callings, direct thou y<sup>e</sup> work of our hands upon us, even prosper thou our handwork, for except thou guide us with thy grace, our endeavours can have no good successe. And provide for us all things which thou, O Father, knowest to be needful for every one of us, in our souls and bodiesthis day. And grant y<sup>e</sup> we may so passe through the pilgrimage of this shortlife: that our hearts being not settled upon anytransitory things, which we meet with in the way: our souls may every day be more and more ravished with the love of our home; and thine everlasting Kingdome.

Defend likewise, O Lord, thy Universal Church, and every particular member therof: especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdoms wherein we live. Preserve and defend from all evils  
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And dangers, our gracious King Charles, our Queene, together with the Princes Palatine of Rhene, and the Religious Princeesse Elizabeth their mother, Multiply their dayes in bleſſe and felicity: and afterwards crown them with everlaſting joy and glory. Bleſſe al our Miniſters and Magiſtrates, with all graces needfull for their places, and govern thou them, that they may govern us in peace and godlines: and of thy mercy, O Lord, comfort all our brethren that are diſtreſſed, ſick, or any way comfortleſſe, eſpecially thoſe who are afflicted either with an evil conſcience, becauſe they have ſinned againſt thy word, or for a good conſcience, becauſe they wil not ſin againſt thy truth. Make the firſt to know, that not one drop of the blood of Chriſt was a drop of vengeance, but all drops of grace, powerfull to procure pardon, upon repentance, for the greateſt ſins of the chiefeſt ſinner in the World. And for the other, let not, O Lord, thy long ſufferance either too much diſcourage them, or too much encourage their enemies: but grant them patience in ſuffering, and a gracious and ſpeedy deliverance, which way may ſtand beſt with their comfort and thy glory.

Give every one of us grace, to be alwayes mindeful of his laſt end, and to be prepared with faith and repentance, as with a Wedding-garment, againſt the time that thou ſhalt cal for us out of this ſinful world. And that in the mean while we may ſo in all things, and above all things, ſeek thy glory, y when this mortallife is ended, we may then be made partakers of immortality, and life eternal in thy moſt bleſſed and glorious Kingdom.

Theſe

These and al other graces which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that absolute forme of prayer, which Christ himself hath taught us, saying : *Our Father which art in Heaven, &c.*

After prayer, let every one of thy Household, (taking in the fear of God, such a break-fast or refreshing, as is fit) depart : the children to School, the servants to their work ; every one to his office : the Master and Mistresse of the Family to their Callings, or to some honest exercise for recreation, as they think fit.

*The Practice of Piety at Meals, and the manner of feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thy self upon these Meditations to work a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

*Meditations before Dinner and Supper.*

**I** Meditate that Hunger is like the sicknesse called a wolf : which if thou dost not feed, wil devour thee and eat thee up : and \* that meat & drink are but as Physick, or means which God hath ordained to relieve & cure this natural infirmity, and necessity of man. Use therefore to eat and to drink, rather to sustain & refresh the weaknes of Nature, then to satisfie the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Skavenger, whose living is to empty, is to be preferred before him that liveth but

\* Hoc me docuisti, ut quem admodum medicamenta, sic alimentum sumpturus accedam. Aug. lib. 10. conf.

to fill Privies. There is no service so base as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, Phil. 3, 29. Therefore we may boldly term them as the Scriptures do other Idols, *Gizulim*, *Dungie-gods*, Hab. 2, 18, 19. 2 King. 17, 12. and as no one action (Gods ordinance excepted) makes a man more to resemble a Beast, than eating or drinking, so y<sup>e</sup> abuse of eating and drinking, to surfeiting, drunkenness, and spewing, makes a man more vile than a Beast.

II. Meditate of the omnipotency of God, who made al these Creatures of nothing: of his wisdom who feedeth so many infinite creatures thorow the universall World, maintaining al their lives, which he hath given them, which surpasseth the wisdom of al the Angels in Heaven: and of his clemency and goodness, in feeding also his very enemies.

III. Meditate how many sorts of creatures, as Beasts, Fish, and fowl, have lost their lives, to become food to nourish thee: and how Gods providence from remote places, hath brought al these portions together on thy table, for thy nourishment: & how by these dead creatures he maintains thee in health & life.

IV. Meditate, that seeing thou hast so many \* pledges of Gods Fatherly bounty, goodness, and mercy towards thee, as there are dishes of meat on thy Table: Oh suffer not in such a place, so gracious a God, to be abused by scurrility, ribaldry, or swearing; or thy fellow brother, by disgraceful

a Major sum & ad majora genitus, quam ut mancipium sum mei corporis.

Senec. b Or Galal which

signifieth mans

dung. as Ezek. 4.

15. 17, Heb. 11. 3.

Psal. 145. 15, 16.

Matt. 9. 14, 45, &c

Acts 14 17.

\* Hanc ob causam

Gentiles meas

sacras & festa no-

minabant Vives.

c S. Aug. had writ-

ten over his table.

Quisquis amat

dictis ab-

sentum

rodere famam. Hanc mensam veritam noverit esse sibi. Possid. de vita August. Luke. 9, 16. Mar. 14, 19. and 15. 36. Mark 6, 41, and 8. 6. Luke 24. John 6, 11. Mark 26. 30.

back-

back-biting, taunting, or slandering.

V. Meditate how that thy Master Jesus Christ did never eat any food, but first he blessed the Creatures and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sung a Psalme, For this was the Commandement of God: *When thou hast eaten and filled thy self, thou shalt blesse the Lord thy God, &c.* This was the practice of the Prophets: For, *The people would not eat at their Feast, till Samuel came to blesse their meat.* And, saith Ioel to Gods people: *You shall eat and be satisfied, and praise the Name of the Lord your God.* This also was the practice of the Apostles. For S. Paul in the Ship, gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did, but be rather ashamed if thou hast so long neglected so Christian a duty. And if the Son of God gave his Father such great thanks for a dinner of *barley bread, and broyled Fish*, what thanks should such a sinfull man as thou art, render unto God, for such variety of good and dainty cheere? How many a true Christian would be glad to fill his belly with the morsels which thou refusest, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if *\* Pagan Idolaters at their Feasts*, were accu-

Dent.

1. 10.

1 Sam.

9. 13.

Joel. 2. 25

Acts

27. 35.

\* Dan.

3. 29.

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accustomed to praise their false gods:  
what a shame is it for a Christian (at his  
Dinners and Suppers, ) not to † praise the  
true God in whom we live, move, and have our  
being?

VI. Meditate that thy body, which  
thou doest now so daintily feed, must be  
(thou knowest not how soon) meat for  
Worms? *When thou shalt say to corruption,*  
*Thou art my Father; and to the Worme, Thou*  
*art my mother, and my Sister.*

VII. Meditate, how that many a  
b Mans Table is made his Snare, so that  
through his intemperancy and unthank-  
fulnesse, the meat which should nourish  
his body, kills him with a surfeit: inso-  
much, that more are killed with this  
snare, c than with the sword. And seeing  
that since the d Curse, the use (as of all crea-  
tures, so likewise) of meat and drink, is  
unto use unclean, till the same be sancti-  
fied by the word of God, and prayer: and  
that f Man liveth not by Bread onely, but  
by the Word of Gods Ordinance, and  
his blessing, which is called the Staff of  
Bread. Sit not therefore down to eat, be-  
fore you pray, and rise not before you  
give God thanks. Feed to suffice Nature,  
yet rise with an appetite, and remember  
thy poor Christian brethren who suffer  
hunger, and want those good things  
wherewith thou doest abound.

These things, or some of them preme-  
ditated: if (there be not a Samuel present) i  
lift up with all comely reverence thy  
heart, with thy hands and eyes, unto  
the great Creatour and Feeder of all  
Creatures, and before Meat pray unto  
him thus:

† Acts

17. 28.

a Job

17. 14.

b Psalm

69. 12.

c Gen.

3. 17.

i Tim.

4. 4. 5.

d Matth.

4. 4.

Lev. 26.

26.

e Ezech.

4. 16. and

5. 16.

i Sam.

9. 13.

f Matth.

14. 6.

Luke

24. 30.

i Cor.

10. 1.

Rom.

14. 6.

i Thes.

5. 18.

Ecc. 10. 17

Luke

21. 34.

Ecc. 31. 10

Neh. 6. 10

Amos 6. 6

*Grace before meat.*

Psalm

104. 27.

Joel 1. 10.

Psalm

147. 9.

Job 39. 3.

1 Tim.

2. 5.

2 Kings

29. 3.

**O** Most gracious God, and loving Father, who feedest al creatures living, which depend upon thy divine providence: we beseech thee, sanctifie these creatures, which thou hast ordained for us, give them vertue to nourish our bodies, in life and health: and give us grace to receive them soberly, and thankfully, as from thy hands: that so in the strength of these and other thy blessings, we may walk in the uprightnesse of our hearts before thy face this day and all the daies of our lives; through Jesus Christ our Lord and onely Saviour, Amen.

*Or thus:*

**M**ost gracious God and mercifull Father: we beseech thee, sanctifie these Creatures to our use: make them healthfull to our nourishment, and us thankfull for all thy blessings, through Christ our Lord and onely Saviour, Amen.

*Another Grace before meat.*

**O** Eternall God, in whom we live, move, and have our being, we beseech thee, blesse unto thy servants these Creatures, that in the strength thereof we may live, to the setting forth of thy praise and glory: through Jesus Christ our Lord and onely Saviour, Amen.

*After every meal, be carefull of thy self and Family, as Job was for himself and his Children, Job 1. 4. lest that on the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner:*

*Blessed*

**B**lessed be thy holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our souls, with the spiritual food of thy holy Word and Spirit, unto life everlasting, Lord, defend and save thy whole church: our gracious King Charles, Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: Forgive us our sins, and unthankfulnesse, passe by our manifold infirmities, make us all mindful of our last ends, and of the reckoning that we are to make to thee therein. And in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord, and onely Saviour, Amen.

*Or thus:*

**B**lessed be thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties: save and defend thy whole church, our King and royall Posterity, and grant us health, peace, and truth, in Christ our onely Saviour, Amen.

*Or thus:*

**W**E give thee thanks (O Heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine universall church, the King, and his Royall Posterity, and grant us continuance of thy grace and mercy, in Christ our onely Saviour, Amen.

*The practice of Piety at Evening.*

At Evening, when the due time of repairing to rest approacheth, call together

gether againe all thy Family. Read a chapter in the same manner, that was prescribed in the morning. Then in the holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

*Rules to be observed in singing of Psalms.*

1. **B**Eware of singing divine Psalms for an ordinary recreation; as do men of impure spirits, who sing holy Psalms, intermingled with prophane ballads. They are Gods Word, take them not in thy mouth in vain.

Matth.

22. 43.

1 Cor.

14. 15.

1 Cor.

11. 4.

2. Remember to sing *Dauids Psalms* with *Dauids Spirit*.

3. Practise Saint Pauls rule: *I will sing with the Spirit, but I will sing with the understanding also.*

Eph. 5. 19.

Col. 3. 16.

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own Words: but be sure that the matter makes more melody in your hearts: then the Musick in your Eares: for the singing with grace in our hearts, is that which the Lord is delighted withall, according to that old Verse:

*Non vox, sed uctum, non musica chordula, sed cor.*

*Non clamans, sed amans, psallit in aure Dei.*

’Tis not the voyce, but vow,  
Sound heart, not sounding string:  
True zeal, not outward shew,  
That in Gods care doth ring,

5. Thou

5. Thou maist, if thou think good sing all the Psalms over in order: for all are most divine and comfortable. But if thou wilt chuse some speciall Psalmes, as more fit for some times, and purposes: and such, as by the oft usage, thy people may the easilier commit to memory:

*Then sing:*

In the Morning, Psalm 3, 5, 16, 22, 144.

In the Evening, Psalm 4, 127, 141.

For mercy after a sin committed, Psal. 51, 103.

In sicknesse, or heavinesse, Psalm 6, 13, 88, 90, 91, 137, 146.

When thou art converted, Psal. 30, 32.

On the Sabbath Day, Psalm 19, 91, 95.

In time of joy, Psal. 80, 98, 107, 133, 145.

Before Sermon, Psalm. 1, 12, 147, the 1 and 5 part of the 119.

After Sermon, any Psalm, which concerneth the chief argument of the Sermon.

At the communion, Psalm 22, 23, 103, 111, 113.

For spirituall solace, Psalm 15, 19, 25, 46, 67, 112, 116.

After wrong and disgrace received, Psalm 42, 69, 70, 140, 144.

*After the Psalm, all kneeling down in reverent manner, as is before described, let the Father of the Family (or the chiefeſt in his absence) pray thus:*

*Evening Prayer for a Family.*

**O** Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the foot-stoole of thy grace, acknowledging that we have inherited

herited our Fathers corruption, and actually in thought, word and deed, transgressed all thy holy commandments, so that in us naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophanenesse, distrust, too much love of our selves, and the World, too little love of thee, and thy Kingdom, but empty and voyde of faith, love, patience, and every spiritual grace. If thou therefore shouldest but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence: Satan might justlie challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath & our condemnation; w<sup>e</sup> we have long ago deserved. But, good Father, for Jesus Christ thy dear Sons sake, *in whom only thou art well pleased*, and for the merits of that bitter death & bloody passion, which we beleieve that he hath suffered for us, have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them, that they may never seaze upon us to our confusion in this life, nor to our condemnation in the World which is to come. And for as much as thou hast created us to serve thee, as al other creatures to serve us: so we beseech thee, inspire thy holy Spirit into our hearts, y<sup>e</sup> by his illumination & effectual working, we may have the inward sight and feeling of our sins & naturall corruptions, and that we may not be blinded in them through custom, as the Reprobates are: but that we may, more  
and

Matth.  
3. 17.

and more loath them, and be heartily grieved for them, endeavouring by the use of all good meanes to overcome and get out of them. Oh let us *feel the power of* Rom. *Christ's death, killing sin in our mortal bodies* 6. 6. and the vertue of his resurrection, raising Phil. up our souls to newnes of life. Convert 3. 10. our hearts, subdue our affections, regenerate our minds, and purifie our nature: and suffer us not to be drowned in the stream of those filthy vices and sinfull pleasures of this time, wherewith thousands are carried head-long to eternall destruction: but daily frame us more and more to the likenesse of thy Son Jesus Christ, that in righteousness and true holines, we may so serve & glorifie thee, that living in thy fear, and dying in thy favour, we may in thine appointed time, attain to the blessed resurrection of the just, unto eternall life. In the mean while, O Lord, increase our faith in the sweet promises of the Gospel, and our repentance from dead works, the assurance of our hope in thy promises, our fear of thy Name, the hatred of all our sins, and our love unto thy children: especially those, whom we shal see to stand in need of our help and comfort: That so by the fruits of Piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by Grace and Adoption. And grant us, good Father, the continuance of health, peace maintenance and all other outward things: so far forth, as thy Divine Wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty we confesse, that thou hast beene exceeding mercifull unto

James  
1. 17.

Psalm  
78. 49.

Psalm  
91. 5.

us all, in things of this life: but infinitely more mercifull in the things of a better life, and therefore we do here from our very souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our souls and bodies, acknowledging thee to be that *Father of light, from whom we have received all these good and perfect gifts*; and unto thee alone for them, we ascribe to be due all glory, honour and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers: so that none of those judgements (which our sins have deserved) have fallen upon any one of us, Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, and our Brethren: & for Christ his sake, be reconciled unto us for them. And we beseech thee likewise of y same thine infinite goodnesse and mercy, to defend and protect us, and all that belong unto us this night, from all danger of fire, robbery, terrours of evill angels, or any other fear or perill, which for our sins might justlie fall upon us. And that we may be safe *under the shadow of thy wings*; we here commend our bodies and souls, and all that we have, unto thine Almighty protection. Lord blesse and defend both us and them from all evil. And whilest we sleep, do thou, O Father, who never slumbrest nor sleepest, watch over thy children, and give a charge to thy Holy Angels, to pitch their Tents round about our House and dwelling, to guard us from all dangers: That sleeping with thee, we may in the next morning be awakened by thee, and so being refreshed with



with moderate sleep, we may be the fitter to set forth thy glory in the conscientious duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole church, and to continue the tranquillity of the Kingdoms, wherein we live, turning from us those plagues which the crying sins of this Nation do cry for.

Preserve our Religious King Charles, from all dangers and conspiracies: blesse our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: blesse all our Magistrates & Ministers, al that feare thee, and call upon thy Name, al our Christian Brethren and sisters, that suffer sicknes, or any other affliction or misery, especially those, who any where do suffer persecution for the testimony of thy Holy Gospel, grant them patience to bear thy crosse; and deliverance, when and which way it shall seem best to thy Divine Wisdom. And Lord; suffer us never to forget our last ends, and those reckonings, which then we must render unto thee. In health and prosperity make us mindfull of sicknesse, and of the evill day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like *wise Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confesse that there is no cause why thou (who art so much displeased with Sin) shouldst hear the Prayer of sinners: but for his sake onely, who suffered for sin, and sinned not, In the onely mediation therefore of thine eternall Son Jesus, our Lord and Saviour, we humbly

N 5

beg.

Luke  
21, 35.  
Math.  
25, 3, 36.

beg these, and all other graces, which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father, &c.*

*Thy Grace; O Lord Iesus Christ; thy love O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.*

Then saluting one another, as becometh Christians, who are the vessels of Grace, and Temples of the holy Ghost, let them in the fear of God depart every one to his rest: using some of the former private meditations for Evening.

Thus far of the House-holders publique Practice of Piety, with his Family, every day. Now followeth his Practice of Piety with the church, on the Sabbath Day.

*Meditations of the true manner of practising Piety on the Sabbath Day.*

**A**lmighty God will have himself worshipped, not onely in a private manner, by private persons and Families: but also in a more publique sort, of all the godly joyned together in a visible church: that by this means he may be knowne not onely to bee God and Lord of every singular person: but also of the Creatures of the whole universall World.

*Quest.* But why do not we Christians, under the New, keep the Sabbath on the same seventh day, whereon it was kept under the Old Testament.

*I answer:* because that our Lord Iesus, who is the Lord of the Sabbath, and whom the Law it self commands us

Matth.

12. 1.

Deut. 18.

18, 19.

to hear, did alter it from that seventh day, to this first day of the Week, whereon we keep the Sabbath. For the holy Evangelist notes: that our Lord came into the midst of the holy Assembly, on the two first daies of the two weeks, immediately following his Resurrection, and then blessed the church, *breathed* on the Apostles the *Holy Ghost*, and gave them the ministeriall keies, and power of binding and remitting sins. And so it is most probable he did in a solemn manner every first day of the week, during the forty daies he continued on earth, between his Resurrection & Ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time, he gave commandments unto the Apostles, and *spake* unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the churches (which were to be converted) change y<sup>e</sup> Sabbath to the Lords Day: the bodilie sacrifices of beasts, to the spiritual sacrifices of praise, prayer, and contrite hearts, the Levitical Priesthood of the Law, to the Christian Ministry of the Gospel: the Jewish Temples and Synagogues, to churches and Oratories: the Old Sacraments of Circumcision and Pascheover, to Baptisme and the Lords Supper, &c. as may appear by the like phrase, Acts 19, 8. and Acts 28 23, Col. 4, 11 but for the whole sum of Pauls Doctrine, by which was wrought all these changes, where it tooke effect. So that Christ was fortie dayes instructing Moses in Sinai, what hee should teach, and how hee should

a Iohn  
29. 19,  
26.  
\* Acts  
1. 2, 3.  
Cyril.  
bids us  
note, that  
S. Iohn  
doth not  
simply set  
downe  
the man-  
ner of  
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vum,  
Domi-  
nicum  
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cessesse est. Cyril. in Ioban. lib. 12. cap. 58. † H-ebr. 7.  
11, 12, Ephes. 4, 8, 11, 12, 13.

should

should rule the church under the Law: so he continued forty dayes teaching his Disciples in Sion what they should preach, and how they should govern the church under the Gospel: and seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should govern his church to the Worlds end; it is not to be doubted, but that within those forty daies, he likewise ordained, on what day they should keep their Sabbath, and ordinarily do the works of their Ministry, especially seeing that under the Old Testament, God shewed himself as carefull, both by his Morall and ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the *Lord*, who hath times and seasons in his own power, appointed this first Day of the week, to be the very day wherein he sent down from Heaven the *holy Ghost* upon the Apostles, so that upon that day, they first began, and ever after continued the public exercising of their Ministry, in the *a preaching* of the Word, the *b administration* of the Sacraments, and the *c loosening* of the sins of penitent sinners. Upon these and the like grounds, *d Athanasius* plainly affirmeth, that the Sabbath day was changed by the Lord himself.

a Acts

2. 1. 4.

b Acts 2.

38. 41, 23.

c Acts 2.

31. 39.

d Athan.

in frontis-

picio,

nom. de

sent.

e Rev.

1. 18.

The Scrip-

ture of

the New

Testament

gives not this honourable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lords Supper in stead of the Passeeover; so did he the Lords Day in the Jewish Sabbaths roome.

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Law: was ordained of the Lord, for the memoriall of his Resurrection. And as the Name of the Lord honoureth the one: *2 1 Cor.* so doth it the other. And as the Lord of *11, 20.* the Sabbath, by his royall Prerogatives, and transcendent authority, could: so he had also reason to change the Holy Sabbath from the seventh day to this, whereon we keep it. For, as concerning that seventh day, which followed *y* six dayes, wherein God finished the creation: there was no such precise institution: or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason, and occasion, it might very well be changed and altered unto some other seventh day. For the commandment doth not say, Remember to keep holy the seventh day, next following *y* sixth day of the creation, or this, or that seventh day: but indefinitely remember that thou keep holy a seventh Day. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours: or a day artificiall, consisting of 12 hours, from Sun-rising, to Sun-setting: and withal consider the Sun standing still at noon, *Josh. 10.* in Joshua's time, *y* space of a whole day: *12. 13.* and the Sun going back ten degrees (viz. *2 Kings* five hours, almost half an artificiall day) *20. 11.* in Ezechias time: the Jews themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the creation.

Adde hereunto, that in respect of the diversity of Meridians, and the unequal rising and setting of the Sunne, every day varieth in some places a quarter, in some an half, in other a whole

Christoph  
Helvit.  
Syst. cont.  
Theol.  
cum iu-  
dæis c.  
de Sab.

whole day: Therefore the Jewish seventh day, cannot precisely bee kept at the same instant of time, every where in the world.

Matth.  
12. 3.

Now our Lord Jesus having authority, as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the Jewish seventh Day, unto the seventh Day, whereon Christians do keep the Sabbath.

1. Because, that by his Resurrection from the dead, there is wrought a new spiritual creation of the World: without which all the Sonnes of Adam had been turned to everlasting destruction, and all the works of the first Creation had ministred no consolation unto us.

a 2 Cor.

5. 17.

b Gal. 6. 15

c 1 Pet.

2. 10.

d Eph.

4. 24.

e Col. 3. 10

f Matth.

26. 28.

g John

13. 34.

h Rev.

2. 17.

i Hebr.

10. 29.

k Rev.

14. 3.

l Luke

5. 36.

m Rev. 21.

n 2 Pet.

3. 13.

o Isai.

66. 23.

Heb. 9. 7.

And in respect of this new spiritual Creation, the Scripture saith, that all things are passed away, and all things are become new: b new creatures, c new people, d new men, e new knowledge, f new Testament, g new commandments: h new names, i new way, k new song, l new garment, new wine, new vessels, m new Ierusalem, n new Heaven, and a new Earth. And therefore of necessity there must be in stead of the old, a new o Sabbath day, to honour and praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the Old Testament.

3. Because that on this day Christ rested from all his sufferings of his Passion, and finished the glorious work of our redemption. If therefore the finishing of the work of the first creation, whereby God mightily manifested himselfe unto his creature, deserved

a Sabbath

a Sabbath for to solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it *mine holy Day*: much more doth the new creation of the World, effected by the resurrection of Christ (*whereby he mightily declared himself to be the Son of God*) deserve a Sabbath for the perpetual commemoration thereof, to the honour of Christ, and therefore worthily called *the Lords Day*: For, as the deliverance out of the captivity of Babylon, being greater, took away the name from the deliverance out of the bondage of Egypt: so the day whereon Christ finished the Redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein God ceased from creating the World. As therefore in the creation, the first day wherein it was finished, was consecrated for a Sabbath: so in the time of Redemption, the first day wherein it was perfected, must be dedicated to an holy rest: but still a seventh day kept, according to Gods moral commandment. The Jews kept the last day of the Week, beginning their Sabbath with the Night, when God rested: but Christians honour the Lord better, on the first day of the week, beginning the Sabbath with y day, when the Lord arose. They kept their Sabbath in the remembrance of the Worlds creation: but Christians celebrate it in memoriall of the Worlds Redemption: yea, the *Lords Day*, being the first of the creation and redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under the Old Testament, God, by the glory consisting of *Seven Lamps, seven Branches, &c.* put them

Isa. 58.

13.

Rom.

1. 4.

Rev. 7.

10.

Jer. 23.

7. 8.

Gen. 2. 9.

Levit.

23. 32.

Nehem.

13. 19.

Matth.

28. 1.

Acts 20.

7. 11.

Rev. 1.  
13.

them in remembrance of the creation, light, and Sabbaths rest. So under the New Testament, Christ the true light of the World, approacheth in the *midst of the Lamps, and seven golden Candlesticks*, to put us in mind to honour our redeemer, in the light of the Gospel; of the Lords seventh day of rest. And seeing the redemption, both for might and mercy, so far exceedeth the Creation: it stood with great reason, that the greater works should carry the honour of the day. Neither doth the honourable title of the Lords Day diminish the glory of the Sabbath: but rather being added, augments the dignity thereof: as the name *Israel*, added unto *Jacob*, made the Patriark the more renowned,

Gen.  
32, 11.

The reason taken from the example of Gods resting from the worke of the Creation of the World, continued in force, till the Son of God ceased from the work of the redemption of the world, and then the former gave place to the latter.

Psalme  
110, 31.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the New Testament) on the *first day of the week*.

Zach,  
23, 27.

For first, in the 110 *Psalme*, which is a Prophecie of Christ, and his Kingdom, it is plainly foretold, that there should be a *solemn day of Assembling*, wherein all Christs people should willingly come together in the beautie of holinesse. In so much, that no rain (of peace) shall be upon those Families, that in that Feast will not go up to *Ierusalem* (the church) to worship the King the Lord of Hosts. Now on what day this holy Feast and Assembly, should be kept, *David* sheweth plainly in *Psalme 118*: which

was



was a prophecy of Christ, as appears *Mat.* 21. 42. *Acts* 4. 11. *Ephes.* 2. 20. as also by the consent of all the Jews, as *Herome* witnesseth: Fore-shewing, how Christ by his ignominious death should be as a stone rejected of the builders, or chief Rulers of Iudea, & yet by his glorious Resurrection should become the chief stone of the corner: he wished y<sup>e</sup> whole church to keep holy y<sup>e</sup> day, whereupon Christ should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made, him both Lord & Christ.* *Acts* 2. 36. Therefore y<sup>e</sup> whole church under y<sup>e</sup> New Testament, must celebrate the day of Christs Resurrection. *Rabbi Bachay* also Psalm. saw by y<sup>e</sup> fall of Adam on the sixth day, that 118. 24. on the same day, the Messias should finish Zabar the work of mans Redemption. And al- upon luding to y<sup>e</sup> speech of Boaz to Ruth, *Sleep Gen. unto the Morning*, that Messias should rest fol. 21. in his grave all their Sabbath day. And he H. Brought- gathered from y<sup>e</sup> speech, *Genesis* 1, on the ton. Re- first day, Let there be light, that the Mes- quire of sias should rise on the first day of the Conceit. Week, from death to life, & cause y<sup>e</sup> Spiri- Pa. 50. 51 tual light of the Gospel to enlighten the World, that lay in y<sup>e</sup> shadow of darknes and death. The Hebrew Author of the a Book, called *Sedar, Olam. Rabba*, cap 7, a Ex H. recordeth many memorable things, Wolphii, which were done upon y<sup>e</sup> first day of the Chron. de week, as so many types, y<sup>e</sup> the chief wor- Temp. ship of God should (under y<sup>e</sup> New Testa- lib. c. 2. ment) be celebrated upon this day, As y<sup>e</sup> on this day y<sup>e</sup> cloud of Gods Majesty first sat upon his people, Aaron, & his childre, first executed their Priesthood. God & solemnely blessed his people. The

a Aug.  
Epist. ad  
Januar.  
119. c. 13.

b Sacra-  
mentum  
hoc fuit  
diei illius  
octavi,  
quo Do-  
minus re-  
surrexit  
ad justifi-  
cationem  
no-  
stram, &c.  
ut scribit  
ad Fidem  
Cypri-  
anus. lib.  
3. epi. 10.  
Ius. in  
Gen. 17.  
c. 2 Cor.  
4. 4.

d 1 Cor.  
16. 1, 3.

Princes of his people first offered pub-  
likely unto God. The first day, wherein  
fire descended from heaven. The first day  
of the World, of y<sup>e</sup> year, of the moneths,  
of the weeks, &c. Al shadowing that it  
should be the first and chief Holy day  
of the New Testament. Saint a *Agustine*  
proveth by divers places, and reasons,  
out of y<sup>e</sup> holy Scripture, that the Fathers,  
& al the holy Prophets under the old Testament  
did foresee and know, that our Lords day was  
shadowed by their eight day of circumcision.  
And that the Sabbath should be changed from  
the seventh day, to the eighth, or first day of the  
week: And b *Iunius* out of *Cyprian* saith, y<sup>e</sup>  
circumcision was comanded on the eight day,  
as a Sacrament of the eight day, when Christ  
should arise from the dead. The Councel For-  
Julienſe affirms, that *Eſay* prophesied of the  
keeping of the Sabbath upon the first day of the  
week. If this Mystery was so cleerly seen  
by the Fathers, under the shadowes of  
the c *Old Testament*: sure, the god of this  
world hath deeply blinded their minds,  
who cannot see the truth thereof, under  
the shining light of the Gospel. There-  
fore this change of the Sabbath day, un-  
der the New, was nothing but a fulfilling  
of that which was prefigured and fore-  
prophesied under the Old Testament.

V. According to their Lords mind and  
commandement, and the direction of  
the holy Ghost (which alway assisted the  
in their Ministeriall Office) the Apostles  
in al the Christian churches (which they  
planted) ordained that the Christians  
should keep the Holy Sabbath, upon  
that seventh day, which is the first Day  
of the week; d concerning the gathering  
for the Saints, as I have ordained in the  
Churches of Galatia, so de ye also. Every  
first

The 11. 20  
break  
les of  
store,  
Sabbat

first day of the week, and when ye come together in the church <sup>a</sup> (being the Lords day) <sup>a</sup> The  
to eat the Lords Supper, <sup>b</sup> to remember and Syriak  
shew the Lords death till he come, &c. In transla-  
which words, note: tion hath,

I. That the Apostle ordained this Quam  
day to be kept holy, therefore a divine congrega-  
Institution. mion, non

II. That that Day is named the first sicut ju-  
day of the week, therefore not the Jew- stum est  
ish seventh, or any other. in die

III. Everie first day of the week: Domini  
which sheweth a perpetuities. nostri,  
comediti-

IV. That it was ordained in the churches of Galatia, as well as of Corinth, and comeditis & bibi-  
he settled one uniform order in all the titis. The Ara-  
churches of the Saints: therefore it was bian  
universal. transla-  
tion also

V. That the exercises of this Day, hath thus  
where \* collections for the poore Non com-  
(which appears by Acts 2, 42. and Iustin meditis  
Martyrs testimony, Apolog. 2. ) which & bibi-  
were gathered in the holy Assembly after titis prout  
Prayers, Preaching of the Word, vere die-  
and Administration of the Sacrament: bus Do-  
therefore it was spiritual. mini no-  
stri decet.

VI. That he will have the collection And Be-  
(though necessary,) removed, against za wit-  
his coming, lest it should hinder his nesseth,  
preaching: but not their holy meeting that in  
on the Lords Day, for it was the time one  
ordained for the publique worship of ancient  
the Lord, which argueth a necessitie. Greek  
copy,

And in the same Epistle Saint Paul there is  
protesteth that he delivered them read, ten  
'kuriaken'

The Lords day added to every first day. &c. b 1 Corin.  
11. 20. 25. 26. c 1 Corin. 24. 33. \* As the phrase of  
breaking of bread, comprehendeth all other exerci-  
sles of religion, Acts 20. 7. So this phrase of laying by in  
store, comprehendeth all the other exercises of the  
Sabbath, &c.

2 Cor.  
14.37.

none other Ordinance, or doctrine, but what he had received of the Lord. In so much that he chargeth them, that If any man think himself to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord: But he wrote unto them and ordained among them to keep their Sabbath on y first day of the week: therefore to keep the Sabbath on y day, is the very Commandment of the Lord. And how can he be either a true Prophet, or have any Grace of Gods Spirit in his heart, who seeing so cleerly y Lords day to have been instituted and ordained by the Apostles, wil not acknowledge the keeping holy of y Lords Day, to be a commandment of the Lord? The Iews confesse this change of the Sabbath, to have been made by the Apostle, *Peter Alphonsus in Dialog. contra Iudeos, Tit. 12.* They are therefore more blind and sottish than the Iews, who prophanelly deny it.

Acts  
20.4,5,  
6.30.

At Troas likewise S. Paul together with seven of the chief Evangelists of the church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Thychicus, and Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords Supper.

And as it is a thing to be noted, that Luke saith not, that the Disciples were sent for to hear Paul preach, but the Disciples being come together to break bread upon the first day of the week, that is, to be partakers of the holy communion, at what time the Lords death was, by the preaching of the Word, shewed, 1 Cor. 13, 26. *Paul preached unto them, &c.* And

And that none kept those meetings but Christians, who only are called disciples, Acts. 11, 26. But at Philippi, where as yet there were no Disciples, Paul is said to go on their Sabbath day, to the place where the Jews and their profelyts were wont to pray, and there preached unto them, Acts 16, 12, 13. So that it is as clear as the Sun, that it was the Christians usuall manner to passe over the Jewish seventh day, and to keep the sabbath, and their holy meetings on the first day of the week. And why doth S. John call this *ŷ* Lords day, but because it was a day known to be generally kept holy, to the honour of the Lord Iesus (who rose frō death to life upon *ŷ* day) throughout al the churches which *ŷ* Apostles planted? Which S. John calleth the *a* *Lords Day*, *ŷ* rather to stir up Christians to a thankfull remembrance of their Redemption, by Christ his Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the Lords Day, because that al the Sanctification belonging to this new world, is in Christ, and from him, conveyed to Christians. And because there cannot come a greater Authority, than that of *Christ and his Apostles*: nor the like cause, as the new creation of the world: therefore the Sabbath can never be altered from this day, to any other, whilest this world lasteth. Adde hereunto how the Scripture noteth, that in the first planting and settling of the church, nothing was done, but by the special order and direction of the Apostles, 1 Cor. 11, 34. 1 Cor. 14. 36. 37. Tit. 1, 5. Acts 15. 6, 14. and the Apostles did nothing but what they had warrant from Christ, 1 Cor. 11, 23.

Acts 1.  
21. 4.  
&c.

2 Rev.  
1. 10.  
Mos Chris-  
tians,  
&c.  
It is the  
manner  
of Chri-  
stians to  
call it the  
Lords  
Day.  
Bedian  
Lucæ.  
c. 14.  
Heb. 2, 5  
Heb. 2.  
11. and  
5. 9.

To sanctifie then the Sabbath on the seventh day, is not a ceremonial Law abrogated: but the morall and perpetuall Law of God perfected. So that the same perpetual commandment, which bound the Jews to keep the Sabbath on that seventh day, to celebrate y<sup>e</sup> worlds creation, binds Christians to solemnize the Sabbath on this seventh day, in memorial of the Worlds Redemption; for y<sup>e</sup> fourth commandment, being a Moral Law requireth a seventh day to be kept holy for ever. And the Morallitie of this, as off<sup>r</sup>est of the commandments, is more religiously to be kept of us under the Gospel, than of the Jews under the Law, by how much we (in Baptism) have made a more speciall covenant with God, to keep his commandments: and God hath covenanted with us, to free us from y<sup>e</sup> curse: and to assist us with his Spirit, to keep his Laws. And that this commandment of the Sabbath, ( as well as the other nine ) is Morall, and perpetuall, may plainly appear by these reasons:

*Ten reasons demonstrating the commandment of the Sabbath to be Morall.*

**I** Because all the reasons of this commandment are morall and perpetual: And God hath bound us to the obedience of this commandment with more forcible reasons, than to any of y<sup>e</sup> rest. First because he did fore-see that irreligious men would either more carelessly neglect, or more boldly break this commandment, than any other. Secondly, because that in the practice of this commandment, the keeping of al the other consisteth, which makes God so often complain, that all his worship is neglected or overthrowen, when

when the Sabbath is either neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider, how oft, and with what *zeal and protestation*, God requireth *all* (that wil be *his people*, to sanctifie the seventh day. Yea, how the God of *mercy mercilesly* punisheth the breach of this commandment with cruell death, as though it were the sum of his whole honour and service.

And it is certain, that hee who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other commandments, so he may do it without discredit of his reputation, or danger of Mans Law. Therefore God placed this commandment in the midst of *ſ* two Tables, because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, and good discipline in the church. Take away the Sabbath, and let every man serve God; when he listeth, and what wil shortly become of Religion, and that Peace and Order, which God will have to be kept in his church? The Sabbath Day is Gods market-day for the weeks provision, wherein he will have us to come unto him, and buy of him *without Silver or Money*, the Bread of Angels, and Water of life, the Wine of the Sacraments, and Milk of the Word to feed our Souls: tryed Gold, to enrich our Faith: precious Eye-salve, to heal our spiritual blindnesse, and the *white Rayment* of Christs Righteousnes, to cover our filthy nakednesse. He is not far from true piety, who makes conscience to keep *ſ* sabbath day: but he who can dis-

Jerema.

15. 12.

Ez: k

29. 19.

20, 21, 24.

Ezek.

23. 38.

Neh. 9. 4.

Ex Bodin

de Re-

pub. lib. 4.

cap. 7.

1 Cor.

14. 33. 40.

1<sup>st</sup> 2. 55.

1: 2.

Rev 3. 18

pence with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true religion meaneth. For, of this commandment may that speech of S. James be verified, *he that faileth of one, is guilty of all*. Seeing therefore, y<sup>e</sup> God hath fenced this commandment w<sup>th</sup> so many moral reasons, it is evident, that the commandment it self is moral.

Jan. 2. 9.

2. Because it was commanded of God to Adam in his Innocency: whilest (holding his happines, not by Faith in Christs Merits, but by Obedience to Gods Law) he needs no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an Essential part of Gods worship, enjoyned unto Man, when there was but one condition of all men.

Gen. 1 3.

And if it was necessary for our first Parents to have a Sabbath Day, to serve God in their perfection, much more need their Posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully prophane it?

Exod. 34.  
1, &c.

3. Because it is one of the commandments which God spake with his own mouth, and twice wrote with his own fingers in Tables of stone, to signifie their authority and perpetuity. Al<sup>tho</sup> GOD wrote, were moral and perpetual commandments, and those are reckoned ten in number. If this were now but an abrogated ceremony, then there were but nine commandments. The ceremoniall that were to be abrogated by Christ, were written all by Moses: But this of the Sabbath, with the other nine, written

Deut.  
4. 13.

Deut. 4. 4.

ten



ten by God himself, were put into the Ark, where no ceremoniall Law was put: to shew that they should be the perpetuall rules of the church, yet such as none could perfectly fulfill and keep, but onely Christ.

4. Because Christ professeth, that he came not to destroy the moral Law: and that the least of them should not be abrogated in his Kingdom of the New Testament, In so much, that *whosoever breaketh one of the least of these ten commandments, and teacheth men so, he should be called the least in the Kingdome of Heaven*; that is, he should have no place in his church. Now the Morall Law commanded one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioned the keeping of a Sabbath among his Christians, at the destruction of Ierusalem, about 42 years after his Resurrection. By which time, all the Mosaical ceremonies (except eating of blood, and things strangled) were by a publike Decree of all the *\*Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight be not in the Winter, nor on the Sabbath Day. Not in the winter, for that (by reason of the foulness of the wayes and weather) their flight should be more painful and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that Day in toying to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of the Sabbath on this day had been but ceremoniall, it had been no grief to have fled on this day,*

day, no more than on any other day of the week, but in that Christ doth tender so much this fear and grief of being driven to flie on the Sabbath day: and therefore wisheth his to pray unto God to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a moral commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath; S. *John* wil tell you that it was on the *Lords day*, Apoc. 1, 10, if you will know on what day of the week that was, S. *Paul* wil tell you, that it was on every first day of the week, 1 Cor, 16, 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before y<sup>e</sup> wars began) warned by an Oracle, al<sup>y</sup> Christians in Ierusalem to depart thence, & to go to *Pela*, a little town beyond *Iordan*: and so to escape the wrath of God, that should fall upon the City and Nation. If then a Christian should not, without grief of heart, flie for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the church, to spend the greatest part of the Lords Day, in prophane and carnal sports, or servile labour? And seeing the destruction of Ierusalem was both a type, & an assurance of the destruction of the World, who seeth not, but that y<sup>e</sup> holy Sabbath must continue til the very end of the world?

5. Because that all the ceremoniall

†Euseb.  
hist.  
Eccles.  
l. 3. c. 5.  
It is probable,  
that this  
Oracle  
was that  
voice,  
(Migre-  
mus hinc)  
which  
with an  
earth-  
quake  
was  
heard by  
night in  
the tem-  
ple, men-  
tioned by  
Josephus, de bello Judaico, l. 7. c. 11.  
Idatib, 24. 35.

Law was enjoined to the Iews onely, and not to the Gentiles: but this commandment of the holy Sabbath, (as Matrimony) was instituted of God in y<sup>e</sup> state of innocency, when there was but one state of al men, and therefore enjoined to the Gentiles, as wel as to the Iews. So that ail Magistrates and Housholders were commanded to *constrain al strangers*, 1<sup>st</sup> a. 5. 6. 6; (as wel as their own subjects, and Family) to observe the holy Sabbath as appears by the fourth commandment, and practice of Nehemiah. All y<sup>e</sup> ceremonies were a *partition wal* to seperate Iews and Gentiles: but seeing y<sup>e</sup> Gentiles are bound to keep this commandment as well as the Iews, it is evident y<sup>e</sup> it is no Iewish ceremony. And seeing the same authority is for the Sabbath, that is for marriage, a man may as well say that marriage is but a ceremonial Law, as the Sabbath. And remember that where marriage is tearmed but once the covenant of God, because instituted by God, in the beginning. So the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same: beginning, both of time, state, and perpetuity, therefore not ceremoniall.

The acorruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingnesse of good to sanctifie sincerely the Sabbath, sufficiently demonstrateth, that y<sup>e</sup> commandment of the Sabbath is Spirituall and Morall.

7: Because that as God by a *perpetuall Decree* made the Sun, the Moon, and other Lights in the firmament of Heaven: not onely to divide the day from the night, but also to be for  
a signet

Nehem.

13. 11.

&amp;c.

Ephes.

2. 14.

Prov.

2. 17.

Math.

19. 6. 3.

a Nirmur

inveti-

tum Hor.

Rom.

7. 14.

Gen. 1. 14

Job 9. 2.

Job

38. 31.

Ainos 5. 1

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& har-  
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ted for  
Gods  
holy  
worship,  
having  
special  
signifi-  
cations  
and pro-  
mises.  
c One  
of the  
seven  
dayes  
of the  
week  
from the  
other.  
d Solar  
Sabbat-  
aris  
& jubi-  
lee Exod. 23 11, 12. e Index Chron. Apud Am-  
mundi. 1998,

a Signes, and for b Seasons, and for c daies and  
for d yeares: so he ordained in the church  
on earth, the Holy Sabbath to be not  
onely the appointed Season, for his solemn  
worship: but also the perpetual rule and  
measure of time: So that as 7 dayes make  
a week, four weeks a month, twelve months  
a year: so e seven years make a Sabbath of  
years, seven Sabbath of years a Iubilee, or  
80 Iubilees, or 4000 years, or after Eze-  
chiel 4000 cubits, the whole time of the  
Old Testament, till Christ by his Baptisme  
and Preaching, began the state of the New  
Testament. Neither can I here passe over  
without admiration, how the Sacrament  
of circumcision continued in the church  
39 Iubilees, from Abraham, to whom it  
was first given, unto the baptisme of Christ  
in Iordan, which was just so many Iubi-  
lees (after Buchol. accompt) as the world  
had continued before from Adam to  
the birth of Abraham Moses began his  
Ministry in the 80 year of his age, Christ  
enters upon his office in y eighty Iubile  
of the worlds age, Ioseph was thirty  
years old, when he began to rule over  
Egypt, Gen. 41. 46. And the Levites be-  
gan to serve in the Tabernacle at thirty  
years old: So Christ likewise to answer  
these figures, began his Ministry in the  
thirtieth Iubile of Moses, and when he  
began to be thirty yeares of age,  
Luke 3, 23, in the midst of Daniels last  
week: and so (continuing his Mini-  
stery on earth three years and an  
half) finished our Redemption, and  
Daniels period, by his innocent death  
upon the crosse. The most of all the  
great Alterations, and strange Acci-

dents,

dents, which fell out in the church, came to passe either in a Sabbaticall yeare, or in a year of Iubile. For example:

The seventy a weeks of Daniel beginning the first year of Cyrus, and the 3439 year of the world, contain so many years as the World did weeks of years unto that time, and so many weeks of years as the world had lasted Iubilees. Daniels seventy weeks of yeers contained four hundred and 90 single yeares, the world before that time, 490 weeks or sabbaths of years. Daniels period 70 weeks, the worlds 70 Iubilees: So that to comfort the church for their 70 years captivity, which they had now according to *Ieremies* bprophecy endured in *Babylon* Gabriel tells Daniel, that at the end of 70 weeks or Sabbath of years, that is, 70 times 7 years, or 490 yeares, their eternall redemption from hell should be effected by the death of Christ, as sure as they were now redeemed from the captivity of *Babylon*. This period of Daniel, containing 70 *Sabbaths*, or 10 Iubilees of yeares, began at the first liberty, granted the Jews by Cyrus in the first year of his reign over the Babylonians, mentioned *Hez. 1. 1*, and ends justly at the time that Christ dyed upon the crosse. \* From the death of Christ, or the last end of Daniels weeks, to the seventy and one year of Christ, the world is measured by seven seals, or seven Sabbaths of years, making one compleat Iubile. From the end of those seals the world is measured to her end by 7 Trumpets, each containing 245 yeares (as

*Revelations*, Proposition, 6. 8, 9. and his Resolution,

some

a After  
Mr.  
Robert  
Pont.  
his com-  
putation.  
Treatise  
of the  
last de-  
caying  
age of  
the  
world,  
publi-  
shed.  
Anno  
Dom.  
1600.  
Robert  
Pont.  
Trea-  
tise of  
the last  
age.  
pag. 17.  
b Jere.  
23. 11,  
12.  
c Ezra  
1. 1.  
\* Rev.  
5. 1.  
d Rev.  
8. 2. &  
9. 7.  
Napier  
on the  
Reve-

a Pont.  
Of the  
last age  
world,  
p. 12.  
Buchol.  
a. Index  
Chr.  
b H.  
Brough-  
tons con-  
cent. Anno  
mundi  
1430.  
Deut. 34.  
Pont. Ibid  
& Scali-  
gér Bu-  
chol.  
c Pont.  
pag. 21.  
Buch.  
Chron.  
apud A.M  
2500.  
d Jubilee,  
some de-  
rive of  
trum-  
pets of  
rams  
horns,  
where-  
with the  
Jubile  
was founded: others from Jubal, a stream, because they  
carry us to the death of Christ, the author of our eter-  
nall rest and joy. *Ua. 61. Luke. 4.*

some conjecture, about 440 yeares  
hence, the truth wil appear:) Enoch the  
seventh frō Adam, having lived so many  
yeares, as there are dayes in y<sup>e</sup> year, 365,  
was translated of God in a Sabbaticall  
yeare. Moses the seventh frō Abraham  
as another Enoch, is buried of God,  
a but born in a Sabbaticall year of y<sup>e</sup> world  
2373 and in the 777 year since the flood  
(after b Broughtons computation) is sa-  
ved, as a new Noah in a Reed Ark, and li-  
veth a Builder of the church, so long as  
Noah was building the Ark, 120 yeares.  
The promise was made to Abraham in a  
Sabbaticall year, being the 2023 of the  
World. The sixth year of Ioshuah, being  
2500 yeares from the creation of the  
world, wherein the land was possessed,  
and divided among the children of Is-  
rael, was a Sabbaticall yeare, and the  
c 50 Jubilee from the creation of the  
world. At this year Moses begins his Ju-  
bilee, by which (as with a chain of thir-  
ty links) he tyeth the parting of Canaans  
possession to the Israelites by Ioshuah, to  
the opening of the Kingdom of heaven  
to al beleevers by Iesus. And so carrieth  
the church of the Iews by a joyfull  
stream of Jubilees from the Type to the  
substance, from Canaan to Heaven, from  
Ioshuah to Iesus: for Christ at the end  
of Moses thirty Jubilees, and the be-  
ginning of the 20 yeares of his age, at  
his Baptisme openeth heaven, and  
gives the clearest vision of the blessed  
Trinity, that was seen since the world  
began. And by the silver trumpet of  
his Gospel, proclaims, according to

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do Repu  
Brazma

the Prophecy of Esay: eternal Redemption to all that repent, and beleve in him.

And the year of our Saviour Christs birth, being the 3948 of the world, was at the end of a Sabbatical year, and the

\* 564 *Septentary* of the World. Moses maketh the common age of al men, to be ten times seven. Psalme 90, and every seventh yeare commonly produceth some notable a change or accident in mans life. And no wonder, for as *Hypocrates* affirmeth, that a child in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth, which is alwayes either the ninth, or seventh month. At seven years old the child casts his teeth, and receives new. And every seventh year after there is some alteration or change in Mans life, especially at nine times seven, y<sup>e</sup> *climactericke* year, which by experience is found to have been fatall to many of those learnd b<sup>e</sup> men who have been the chiefe st lights of the world. And if they escaped that yeer, yet most of them have departed this life in a *septentary* year. Lamech died in the year of his life, 777. Methusalem, the longest liver of the sons of men, died when he began to enter his nine hundreth and 70 year. Abraham died, when he had lived 15 times 7 yeares. Iacob when he had lived 21 times 7 yeares: David, after hee had lived 12 times 7 yeares. So did Galen, so did Petrarch,

*maktera, communem seniorum omnia 63 evasisse. si Bodin de Repub. lib. 4. cap. 2. b Aristotle. Cicero, Bernard. Bocas, Erasmus, Luther, Melancthon, Sturmius.*

\* Pont of the last decaying age of the world pag. 11, 13. 21. a Experimentum est in plerisque omnibus 63 annum cum periculo & clade aliquam venire, aut corporis morbi que gravioris, aut vitæ interitus, aut animi ægrotationis, Agellius. l. 1. c. 7. Aug. in Ep. ad Caium nepotem exultat in se kli-

who

\* She  
was, she  
is, (what  
can there  
more be  
said ? )  
in earth  
the first,  
in hea-  
ven the  
second  
maid.  
a Bodin  
Buchol.  
b Climax  
vitæ vi-  
rorum  
lere sep-  
tenarius,  
aut no-  
venarius  
Fæmina-  
rum vero  
senarius  
definitur.  
Bodin de  
Repub.  
l. 4. c. 2.

c Wisd.  
11. 17.  
H. Wolph  
proæm  
Chron.

who ( as Bodin noteth ) dyed on the same day of the year that he was born: so did the Maiden Queen\* Elizabeth, of blessed and never-dying memory, who came into this world the Eve of the Nativity of the blessed Virgin Mary, and went out of this World on the Eve of the Annunciation of the Virgin Mary. Hipocrates dyed in his 15 *septenary*. Hierome, and Isocrates, in their 13 *Plinie*, Bartolus, and Cæsar, in their 8 *septenary*. And *Iohannes de temporibus*, who lived 361 years died in a the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the Sabbath: for how many years soever a man liveth here, yet his life is but a life of seven dayes multiplied: so that in the number of 7 there is a mystical perfection, which our understanding cannot attain unto.

All which Divine disposition of admirable things, so oft by sevens, call upon us to continuall meditation of the blessed Seventh-day Sabbath, in knowing and worshipping GOD in this life: that so from Sabbath, to Sabbath, we may be translated to the eternal glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History may easily perceive, that the whole course of the world is drawn, and guided by a certain chain of Gods providence, disposing all things in number, measure, c and weight: All times are therefore measured by the Sabbath, so that time and the Sabbath can never be separated: And the

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the *Angel* swears, that this *measuring* of a Rev. 10.6.  
*time* shall continue, til that time shall be Tempus  
 no more: And as the sabbath had his first est rerum  
 institution in the *first Book* of the Scrip- munda-  
 tures, so hath it his confirmation in the narum  
*clast*: and as this Book doth authorize duratio  
 this day, so this day graceth the Book, in extrin-  
 that the matter thereof was revealed secus ob-  
 upon so holy a day, the Lords revelatiō servata,  
 upon the Lords day. As well therefore H.  
 may they pul the Sun, Moon, and Stars Wolph.  
 out of the Heavens, as abolish the Holy Chr.  
 Sabbath (Times Mete-rod) out of the cap. 1.  
 church: seeing the Sabbath is ordained Tempus  
 in the church (as well as the Sun and cum mun-  
 Moon in the firmament) for the distin- do cæpit,  
 ction of times. & ura  
 defitu-  
 rum est,  
 ib.

8. Because that the whole church by b Gen.  
 and universall consent, ever since the 2. 3.  
 Apostles time, have stil held the com- e Rev.  
 mandement of the Sabbath, to be the 1. 10.  
 moral and perpetuall Law of God, and  
 the keeping of the Sabbath on the first  
 day of the week, to be the institution of  
 Christ and his Apostles.

The Synode, called † *Synodus Colo-*  
*nienfis*: saith that the Lords Day hath d Si quod  
 been famous in the church ever since horum  
 the Apostles time. \* *Ignatius* Bishop of tota die  
*Antioch*, living in S. *Iohns* time, saith, per or-  
 Let every one that loveth Christ, keep holy bem fra-  
 the Lords Day, renoued by his Resurre- quantat  
 ction, which is the Queen of dayes, in Ecclesia.  
 which death, is overcome, and life is sprung Nam hoc  
 up in Christ. e *Iustin. Martyr*, who lived quinita  
 not long after him, sheweth: how the facien-  
 Christians kept their Sabbath on the dum sit  
 disputed, inso-  
 lentissime insaniz est. August. Epist. 118. ad Jan.  
 † Synod. Col. par. 9. cap. 9. \* *Ignat. ad Magnes*  
 † Apolog. 2.

a Orig.  
 Homil.  
 l. 7. super  
 Exod. 1.  
 b Epist.  
 ad Jan.  
 119. c.  
 13. &c.  
 ad Casul.  
 Ep. 86.  
 August.  
 de temp.  
 serm. 251.  
 c Psal.  
 87. 3.  
 Aug. de  
 tem. serm  
 251. &  
 154.  
 Conc.  
 Const.  
 can. 8.  
 Wolphius  
 Chr. l.  
 l. c. 10.  
 Muss.  
 Bipont  
 postil.  
 Dom.  
 Pasch.  
 Matth.  
 27. 52.  
 Codo-  
 man.  
 Annal.  
 Anno  
 mundi.  
 25. 15.  
 d Josh.  
 6. 13.  
 e Rev.  
 10. 7.  
 f Aug. ad  
 Ca. ful.  
 Eph. l. 86. & ad Jan. 119. c. 19. Aug. serm. temp. 151. &  
 154. & Con. 6. Constant. can. 8.

Lords day, as we do. a Origen, who lived about 180 years after Christ, shews the reason why the Sabbath is translated to the Lords Day. b Augustine saith; That the Lords Day was declared unto the church by the Resurrection of the Lord upon that Day, *Et ex illo cepit habere festivitatem suam*, and by Christ it was first ordained to be kept holy. And in another place, that the Apostle appointed the Lords day to be kept with all religious solemnitie, because that upon that Day our Redeemer rose from the dead, which also is therefore called the Lords Day.

As therefore c David said of the city of God, so may I say of the Lords Day, *Glorious things are spoken of the Day of the Lord*, for it was the birth day of the world, the first day, wherein all creatures began to have being. In it, light was drawn out of darknesse. In it, the Law was given on Mount Sinai. In it, the Lord rose from death to life. In it, the Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it, the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh Day when the d seven Trum. pers have blown, the cursed Iericho of this world shall fall, and our true e Iesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of Antiquitie, and practice of the Primitive church in this point, let him read f Eusebius Ecclesiasticall history. Lib. 4. c. 23. Tertullian lib. de Idololatria, c. 14. Chrys. Sermon. 5. de resurrectione. Con-

Eph. l. 86. & ad Jan. 119. c. 19. Aug. serm. temp. 151. & 154. & Con. 6. Constant. can. 8.

*stunt.*

stitut. Apost. lib. 7. cap. 37. Cyril. in Iohan. lib. 12, cap. 58. Of this judgement are all the sound new writers. See Fox on *ŷ Rev.* 1, 10. Bucer. in *Mat.* 12, 11. Gualt. in *Malac.* 3. Hom. 23. Fulk on *ŷ Rhemists Test.* *Rev.* 1. 10. Chem. *Exam. Con. Trid.* par. 4. *De diebus Festis*, Wolph. *Chronol.* lib. 2. cap. 1. \* Armin. *Thef.* in 4. precept. & innumerable others. Learnd  
 1. Iunius shal speak for all: *Quamobrem cum Dies Dominicus; &c.* Wherefore seeing the Lords Day is both by the fact of Christ, (viz. his resurrection, and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, observed & substituted unto the place of the Jewish Sabbath; inepte faciunt, they do foolishly, who say, that the observation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the traditions of men. And again. The cause of this change is the resurrection of Christ, and the benefit of the restoring of the church by Christ, the remembrance of which benefit did succeed into the place of the memory of the Creation. Non humana traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came into their assemblies.

9. Because that the Lord himselfe expoundeth the end of the Sabbath, to bee a signe and document for ever, betwixt him and his people, that he is Iehovah, by whom they are sanctified, and therefore must onely of them be worshipped: and upon the pain of \* death, chargeth his people for ever to keepe this memoriall

\* Non dubitamus quin varie apud Christianos Sabbathum videtur, non abstinendo ab iis quae alii diebus licita sunt, Armin. Iunius praefat. in Gen.

† Exo. 31. 13, 14, &c. Ezech. 20. 12. 20. Ezech. 46. 1, 2, 3, &c. \* Exod. 35. 2. & Armin. disput. Theol. in precept. 3

Acts 10.

15.

Isa. 58. 13

riall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetual. What God hath perpetuallly sanctified, let no man ever presume to make common or prophane. Upon this ground it is, that the commandment tearms this Day, the Sabbath of the Lord thy God. And God himself calls it, his Holy Day. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So doth Levit. 23, 3, 37, &c. and Ezech. 20, 20. Nehem. 9, 14, the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God onely; Matth. 4. and therefore keep a Sabbath to the onely honour of God. The holy Ghost notes it as one of Jereboams greatest sins: That he ordained a feast from the device of his own heart, 1 King. 12, 33. And God threatneth to visit Israel for keeping the dayes of Baalim: that is, of Lords, as Papists do of Saints, Hos. 2, 13. but saith that such forget him. And so indeed none are lesse careful in keeping the Lords Sabbath, than they who are most superstitious observers of Mens holy-daies. The church of Rome therefore commits grosse Idolatry.

\* Reade

H. Wol-

phius

Chr. de

Tem. lib.

2. c. 4.

p. 118.

&amp; 7. p.

194, &amp;c.

First, in taking upon her to ordain Sabbaths, which belongs onely unto the Lord of the Sabbath to do.

Secondly, in dedicating those Holy-dayes to the honour of creatures, which in effect is to make them sanctifying gods.

Thirdly,

Thirdly, in tying to these dayes, - gods worship, prayers, fasting and merits.

Fourthly, in exacting on these daies of mens invention, a greater measure solemnity and sanification, than upon the Lords Day, which is Gods commandement, which in effect is to prefer Antichrist before Christ. Our church hath justly abolished all superstitious and idolatrous feasts: and onely retains a few holy-daies to the honour of God alone, and easing of servants, Deut. 5, 14. though long custome forceth to use the old names, for civill distinction: As Luke used the prophane names of *Castor* and *Pollux*. Acts 28, 11, and Christians of *Fortunatus*, 1 Cor. 16, 17. *Mercurius Rom.* 16, 14. and *Jews*, of *Mardocheus day*, 2 Machab. 15, 37.

10. Lastly, the examples of Gods Judgements on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilfull prophaners of the LORDS Day.

The Lord (who is otherwise the God of mercy) commanded Moses to stone to death the man, who (of a presumptuous mind) would openly go to gather Sticks on the Sabbath Day. The fact was small: True: but his sin was the greater, that (for so small an occasion) would presume to breake so great a commandement.

*Nicanor* offering to fight against the Jews on the Sabbath Day, was slain himself, and 35000 of his men. Numb. 3. 3.

A Husband-man grinding corn upon the Lords Day, had his Meal burnt to ashes.

Another carrying corn on this day, had his Barn, and all his corn therein burnt with fire from heaven the next night after.

Also a certain Noble-man (prophaning the Sabbath usually in hunting) had a child by his wife with an head like a dog, and with ears and chaps, crying like a hound.

A covetous Flax-wife at *Kinslat* in *France*, *Ann. 1559.* using with her maids to work at her Trade on the Lords Day, it seemed unto them, that fire issued out of the Flax, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive, and unburnt.

On the 13 of January; *Ann. Dom. 1582.* being the Lords Day, the Scaffolds fell in *† Paris Garden* under the people, at a Bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the Lords day to be in a Theater beholding carnal sports: then to be in the church: serving God with the spirituall works of Piety.

Many fearefull examples of Gods judgements by fire, have in our dayes beene shewed upon divers townes, where the prophanation of the Lords Day hath been openly countenanced, *Stratfort upon Avon* was twice on the same day twelve-moneth (being the Lords Day) almost consumed with fire: chief-

Ant.  
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el 12.  
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empere,  
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Miraculis.

Stows  
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n. 1582.  
iscite  
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iti Do-  
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on rem-  
ere  
Christum.

chiefely for prophaning the Lords Sabbath, and for contemning his Word in the mouth of his faithfull Ministers.

*Teverton* in *Devonshire* ( whose remembrance makes my heart bleed ) was oftentimes admonished by her godly Preacher, that God would bring some heavy Iudgement on the town, for their horrible prophanation of the Lords day, occasioned, chiefly by their market on the day following. Not long after his death, on the third of *April, Anno Dom. 1598.* Gpd ( inlesse then half an hour ) consumed with a sudder and fearfull fire, \* the whole town , except onely the church, the court-house, and the alms houses, or a few poor peoples dwellings, where a man might have seen 400 dwelling houses al at once on fire, and above fifty persons consumed with the flame. And now again, since y former Edition of this book, on the fifth of *August Anno 1612.* ( 14 years since the former fire ) the whole Town was again fired, and consumed, except some thirty houses of poor people, with the School-house, and almes houses. They are blind, who see not in this the anger of God . God grant them grace when it is next built, to change their market-day, and to remove all occasions of prophaning the Lords Day. Let other Towns remember the Tower of *Siloe, Luke 13, 4.* and take warning by their neighbours chastisements, fear Gods threatnings, *Ierem. 17, 7,* and beleee Gods Prophets, if they wil prosper, *1 Chron. 20, 20.*

Many other examples of Gods judgements might be alleadged : but if these are not sufficient to terrifie thy heart from the willfull prophanation

\* whilest the Preachers cried in the church prophanesse, Gain would not suffer them to hear therefore when they cried fire, in the street, God, would not suffer any to help.

of the Lords day, proceed in thy prophe-  
 tation: it may be, the Lord will make  
 thee the next example, to teach others  
 to keep his Sabbath better.

He punisheth some in this life, to  
 signifie how he will plague all willfull  
 transgressours of his Sabbaths at the last  
 day.

Thus we have proved, that the com-  
 mandement of the Sabbath is Morall,  
 and that the change of it from the Se-  
 venth, to the first day of the week, was  
 instituted by the authority of Christ,  
 and of his Apostles. But as in promul-  
 gating of the law, divers ceremonies pe-  
 culiar to the Jews, were annexed the ra-  
 ther to blind that people to the more  
 careful performance thereof, as to the  
 first commandement, their deliverance  
 from Egypt, shadowing their redem-  
 ption from Hell: to the first commande-  
 ment, length of dayes in Canaan, typing  
 eternall life in Heaven: to the sixth com-  
 mandment, Abstinence from blood and  
 things strangled, figuring the care to  
 abstain from all kinde of Murther, and to  
 the whole Law, the ceremony of *Parch-  
 ment-lace*, putting them in mind to keep  
 within the limits of the Law. So likewise  
 to the fourth commandement were ad-  
 ded some Ceremonies which peculiarly  
 belong to the *Jews*, and no other people:  
 as first, the double a *Sacrifices* appointed  
 for them on the Sabbath Day, shadow-  
 ing how God will be served on the Sab-  
 bath with greater obedience than on  
 the week dayes. Secondly, the *brigid*, and  
*strict ceasing from making of Fire, c dressing of  
 meat*, and all bodily labour, both dre-  
 membring them of their full delive-  
 rance by Moses conduct from the  
 fiery

Num.  
 25. 38.

a Num.  
 28. 9, 10.

b Exod.  
 35. 23.

c Exod.  
 16. 23.

d Deut.  
 5. 3.

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fiery Furnace, and slavery of Egypt, upon *that day*: as also shaddowing unto them the eternall redemption of their Souls from hel, by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shaddowing to the Jews, y<sup>e</sup> Christ by his death, and resting on their sabbath, in the Grave, should bring them rest, and ease, from the burthen and yoke of the Legall ceremonies, *which neither they nor their Fathers were able to bear*, Acts 15, 10. Coloss. 2, 16, 17.

And howsoever in Paradise before mans Fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremony, but an Argument of perfection, yet after the Fall, it became ceremoniall and subject to change in respect of y<sup>e</sup> restauration by Christ, as Mans life before the fall being Immortal, became afterwards mortal, and nakednesse being an ornament before, become afterwards a shame: and Marriage became a type of the *Mysticall union* betwixt Christ and his church, Ephes. 5. And to fulfil the Ceremonies (added for the Jews sake unto the Sabbath) Christ at his death rested in the grave at the Jewish Sabbath Day, and by that rest, fulfilled all these ceremonial necessities. Now as the ceasing of ceremonies annexed to the 1, 5, and 6 Commandements, and to Marriage, did not abolish those commandements, and Marriage, nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the morality of the commandment of the Sabbath, so that though

a It was the Sabbath day, on which Moses and the children of Israel sang to God, when Pharaoh and his host were drowned in the sea. Exod. 15. See Trem. & Jus. notes on Deut. 5. 11. and on Exod. 12. 15.

the ceremonies be abolished, by the ac-  
 cesse of this Substance, and the shadow  
 overshadowed by the Body ( which is  
 Christ ) yet the holy rest ( which was  
 commanded and kept before either the  
 Jews were a people, or those ceremonies  
 annexed to the Sabbath ) still continued  
 as Gods perpetual law, whereby all the  
 posterity of Adam are bound to rest  
 from their ordinary businesse, that they  
 may whollie spend everie seventh day  
 in the solemn worship, and onelie ser-  
 vice of God their creator and redeemer;  
 but in the substance of the fourth com-  
 mandement, there is not found one  
 word of anie ceremonie.

The chief objections against the mo-  
 ralitie of the Sabbath are three.

Object

Gal 4. 10.

1 Cor.

26 1. 4. d

14 37.

Acts. 20. 7

Col. 2. 17.

Levit. 23.

37. 38.

Object 2.

Col. 2. 16.

1. That of Paul to the Galatians, *Ye observe dayes and moneths, and times, and years, &c.* But there the Apostle condemnes not the moral Sabbath, ( which we call the Lords day, & which he him- self ordained according to Christs com- mandement in the same churches of Ga- latia and Corinth, and kept himself in o- ther churches ) but he speakes of the Jewish daies, and times and years, and the keeping of the Sabbath on the se- venth day from the creation, which he tearmeth *shadowes of things to come*, abo- lished now by Christ the body, and in the Law are called Sabbaths, but distin- guished from the morall Sabbath.

2. That of Paul to the Colossians: *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new Moon, or of the Sabbath daies.* But here the Apostle meaneth the Jewish ceremonial Sabbaths, not the Christian Lords Day, as before.

3. That

1. That of the same Apostle to the *Object 3.*  
*Romanes, This man esteemeth one day above Rom.*  
*another day; and another counteth every day 14. 15.*  
*the, &c.*

But S. Paul makes no such account, *Rom.*  
 for the question there is not between Jew *15. 1.*  
 and Gentiles, but between the stronger  
 and weaker Christians. The stronger e-  
 steemed one day above another, as ap-  
 pears in that there was a day both com-  
 manded and received in the church, e-  
 very where known and honoured by  
 the name of the Lords day. And therefore  
 Paul saith here, that he that observed this  
 Day, observed it unto the Lord. The  
 observation wherof, because of y change  
 of the Jewish seventh day, some weak  
 Christians (as many now-a daies) thought  
 not so necessary: so that if men (because  
 the Jewish day is abrogated) wil not ho-  
 nour and keep holy the Lords Day, but  
 count it like other daies: it is an argu-  
 ment (saith the Apostle) of their weaknes  
 whose infirmitie must be born, till they  
 have time to be further instructed and  
 perswaded. Other objections are frivo-  
 lous, and not worth the answering.

*The true manner of keeping holy the  
 Lords Day.*

**N**OW the sanctifying of the Sabbath  
 consists in two things. First, In re-  
 sting from all servile and common busi-  
 nesse, pertaining to our naturall life. Se-  
 condly, in consecrating that rest wholly  
 to the service of God, and the use of  
 those holy means, which belong to our  
 spirituall life.

*For the first.*

1. The servile and common works,  
 from which we are to cease, are gene-  
 rally

rally all civill works from the least  
the greatest.

*More particularly:*

a Exo. 31.

20. 30.

Exod 31.

13. 14.

Exod. 31.

15. &c.

b Exod.

34. 21.

c Nehem.

13. 39.

Jer. 17.

21. 22. 27.

d Deut.

5. 14.

e Rom.

8. 22.

Deut.

24. 4.

1 Cor.

9. 9.

Nehem.

10. 15.

16. 17.

First, from a all the works of our calling, though it were *reaping in the time of harvest.*

Secondly, from carrying *burthen* as Carriers do: or riding abroad for profit, or for pleasure: God hath commanded that the *d* beasts should rest on the Sabbath Day, because al occasion of travelling or labouring with them should be cut off from man. G O D gives that Day a rest, and he that without necessity, deprivesthem of their rest on the Lords Day: the *e* groans of the poor tyred beasts, shal, in the day of the Lord, rise up in *Iudgement* against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering of themselves, like *Iezebels*, doing the devils work upon Gods day.

Thirdly, from keeping of Faires or markets, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be to be *re* vivified in spirit upon the Lords Day. In a word, thou must on that day cease in thy calling to do thy work: that the Lord by his calling, may do his work in thee. For whatsoever is gotten by common working on this day, shall never be blessed of the Lord; but it will prove like Achans gold, which being got contrary to the Lords commandement, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scour-

e least charged them out as theeves, who  
 ought and sold in his Temple (which  
 as but a ceremony shortly to be abro-  
 gated: ) is it to be thought, that he will  
 suffer those to escape unpunished,  
 who (contrary to his commandement)  
 buy and sell on the Sabbath Day, which is  
 a perpetuall Law? Christ calleth such,  
 as for prophanous Theeves; and as well may  
 they steal the communion cup from the  
 Lords Table, as steal from God the chief-  
 part of the Lords Day, to consume it  
 in their own lusts. Such shal one day find  
 the Judgements of God heavier then the  
 opinions of man.  
 Fifthly, from al recreations, and sports,  
 which at other times are lawfull: for if Isa. 58.  
 lawfull works be forbidden on this day, 13. 14.  
 much more lawfull sports, w do more  
 take away our affections from the con-  
 templation of heavenly things, then any  
 bodily work or labour. Neither can Psal. 37.  
 there be unto any man (that delighteth in  
 the Lord) any greater *delight or recreation*  
 than the sanctifying of the Lords Day.  
 For can there be any greater joy for a  
 person condemned, than to come to his  
 Princes house to have his pardon sealed?  
 For one that is deadly sick, to come to  
 a Physician that can cure him? Or for a  
 prodigall child, that fed on husks with  
 the swine, to be admitted to eat the bread  
 of life at his Fathers Table? Or for him  
 who fears for sin the tidings of death: to  
 come to hear from God the assurance of  
 eternall life? If thou wilt allow thy self,  
 or thy servant recreation; allow it in  
 the six dayes which are thine: not on  
 the Lords Day, which is neither thine  
 nor theirs. No bodily recreation there-  
 fore is to be used on this day: but so far  
 as

as it may helpe the soule to doe more cheerfullie the *service of the Lord*.

\* Eph. 5.  
18, 19.  
Rom.  
2. 11.  
Deut.  
28. 47.  
Isa. 58.  
13.

Sixty, from \* *grosse feeding, liberal drinking of Wine*, too strong drink, which may make us either drowzy, or unapt to serve God with our hearts and minds.

Seventhy, from all talking about worldly things, which hindereth the sanctifying of the *Sabbath*, more than working, seeing one may work alone, but cannot talk but with others.

He that keeps the Sabbath onely by resting from his ordinary work, keeps it but as a Beast. But rest on this day, is so far commanded to Christians, as it is as help to sanctification: and labour so far forbidden as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawful at other times, are on the Sabbath not allowed, much more those that are altogether at all times unlawfull. Who without mourning can endure to see Christians keep the Lords Day, as if they celebrated a feast rather to Bacchus, then to the honour of the Lord Jesus, the Saviour and Redeemer of the World? For having served God but an hour in outward shew, they spend the rest of y<sup>e</sup> Lords Day, in sitting down to eat and drink, and rise up to play: First balasting their bellies with eating and drinking, & then feeding their lusts with playing and dancing. Against which prophanation, all holy Divines, both old and new, have in their times most bitterly inveighed. In somuch, that Augustine affirmeth, \* *that it was better to plough then to dance upon the Sabbath Day*.

1 Cor.  
10. 7.  
Exod. 31.  
7, 18; 19.  
\* Melius enim arare quam saltare in Sabbato,  
Aug. in  
ut. Psa. 91

Now in the name of almighty God

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 ie God  
 (who

(who rested ; having created Heaven  
 and earth:) and of his eternal son Iesus,  
 and Redeemer of his church, who shall  
 shortly come, on the dreadfull day† of  
 Doom, to judge al men according to the  
 obedience which they have shewed to  
 his commandements , I require thee  
 who readeſt these words , as thou wilt  
 answer before the face of Christ, and all  
 his holy Angels at that day , that thou  
 better weigh and consider whether Dan-  
 cing, Stage-playing, Masking , Carding,  
 Dicing, Tabling, Chesseplaying, Bowling,  
 Shooting , Bair-baiting , Carowsing,  
 Tipling, and such other fooleries of Re-  
 binhood, Morice-dances, Wakes, and  
 May-games, be exercises that God wil  
 blesse and allow on y Sabbath Day. And  
 seeing that no action ought to be done  
 that day, but such as whereby we either  
 blesse God, or look to receive a blessing  
 from God : how darest thou do those  
 things on that blessed day , on which  
 thou darest not to pray to God to be-  
 stow a blessing on it to thy use ? Hear  
 this, and tremble at this , O prophane  
 youth of a prophane age!  
 O heart all frozen , and void of the  
 feeling of the grace of God! that having  
 every day in six , every houre in every  
 day, every minute in every hour , so ta-  
 sted the sweet mercy of thy God in  
 Christ, without which thou hadst peri-  
 shed every moment! Yet canst not find  
 in thy corrupt and irreligious heart, to  
 spend in thy Masters service that one  
 day of the week, which he had reserved  
 for his own praise and worship . Let  
 men, in defence of their prophannesse,  
 object what they will, and answer what  
 the devil puts in their mouthes, yet I  
 would

† Acts  
 17. 31.  
 Rom. 2.  
 13, &c.  
 1 Thes. 2.  
 3. &c.

Lactan.  
1.7.c.2.

would wish them to remember, y<sup>e</sup> seeing it is an ancient tradition in the church, that the Lords *second comming* shalbe upon the *Lords day*, how little joy they should have, to be overtaken in those carnal sports to please themselves: when their Master should find thē in spirituall Exercises, serving him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the church, then skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whileſt they thus dance on the Lords Day, (contrary to the Lords commandment) they do but dance about the pits brink, and they know not which of them shall first fall therein. Whereinto being once fallen, without repentance, no greatnesse can exempt them from the vengeance of that great GOD, whose commandement (contrary to their knowledge and conscience) they do thus presumptuously transgreſſe. If then Gods commandements cannot deterre thee: nor Gods word advise thee: I say no more, but what S. Iohn said before me, \* *He which is filthy, let him be filthy still.*

\* Rev.  
12.11.  
This was  
the last  
and hea-  
viest  
curse that  
S. Iohn  
wished  
spirituall  
Babylon.

*For the ſecond.*

2 The consecration of the Sabbath rest consists in performing three sorts of duties: First, before. Secondly, at, Thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercises, are:

1. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation,



ration, thy self and thy servants being  
tyred with labour, and watching the  
night before, are so heavy, that when *Rev. 2.*  
you should be serving God, and *hearing* and 3.  
*what his spirit saith unto his church*, for your  
souls instruction; you cannot hold up  
your heads for sleeping: to the dishonour  
of God, the offence of the church, and  
the shame of your selves: therefore the  
Lord commands us not onely to keep  
Holy; but also to Remember afore-hand  
the Sabbath day, to keep it holy, by pre-  
paring our hearts, and remooving albu-  
sines that might hinder us to *consecrate it* *Isa. 56.*  
*as a glorious Day unto the Lord.* Therefore 2, &c.  
whereas the Lord in the other comman- and 58.  
dements, doth but either bid or forbid: 13, &c.  
he doth both in this commandment, and  
that with a speciall *memorandum*; As if a  
Master should charge his servant to look  
well unto ten things of great trust; but to  
have a more speciall care to remember  
one of these ten, for divers weightie rea-  
sons, should not a faithfull servant that  
loves his Master, shew a more speciall  
care unto that thing above all other  
businesses?

Thus Moses taught the people over *Exod. 16.*  
night to remember the Sabbath, and it 13, &c.  
was an holie custome among our fore-  
fathers, when at the ringing to Praier on  
the Eve before, the Husbandman would  
give over his labour in the Field: and the  
Tradef-man his work in the Shop, and  
go to Evening prayer in the Church, to  
prepare their souls; that their minds  
might more cheerfully attend Gods  
worship on the Sabbath Day.

2. To possesse that night *thy vessel*  
*Holinesse and Honour*: that thou may-  
est present thy soule more purely in  
the

the sight of God the next morning.

Exod.  
9. 24.  
1 Cor.  
7. 5.  
Cor. 3. 2.  
1 Thess.  
4. 4.  
1 Sam.  
21. 5.  
Exod.  
19. 16.  
Psalm  
9. 22.  
Ecclef.  
4. 17.

3. To rise up early in the Morning on the sabbath day: be carefull therefore to rise sooner on this day, then on other dayes: by how much the service of God is to be preferred before all earthly businesses: For there is no Master to serve to good as God: and in the end, no work shall be better rewarded than his service.

4. When thou art up, consider with thy self, what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past; confesse them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy self with God in Christ. Renew thy vows to walk more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wantest. But especially pray, that thou mayest have grace to hear the Word of God read and preached with profit: and that thou maiest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy spirit would assist the Preacher, to speak something that may kill thy sin, and comfort thy soul: which thou mayest do in this, or the like sort:

Col. 4. 3.

*A Morning Prayer for the Sabbath Day.*

Psalm  
91. 1, 2, 3.

**O** Lord most high, O God eternall, whose works are glorious, and whose thoughts are very deep: there can be no better thing

thing, than to praise thy Name, and to  
 declare thy loving kindnesse in the morning,  
 on thy holy and blessed Sabbath Day. For it is  
 thy will and Commandement, that  
 we should sanctifie this day in thy service  
 and praise: and in the thankfull re-  
 membrance, as of the creation of the  
 world by the power of thy Word: so of  
 the redemption of Mankind by the  
 death of thy Son. Thine (O Lord) I confesse, <sup>1 Chro.</sup>  
 thy greatnesse, and power, and glory, and victory, <sup>19. 11, &c.</sup>  
 and praise: for all that is in Heaven and earth  
 is thine: Thine is the kingdom, O Lord, and thou  
 excellest as head over all. Both riches and hon-  
 our come of thee, and thou reignest over all, and  
 in thine hand is power and strength: and in thine  
 hand it is to make great, and to give grace unto  
 all. Now therefore, O my God, I praise  
 thy glorious Name: that whereas I a  
 wretched sinner, having so many  
 wayes provoked thy Majesty to anger  
 and displeasure, thou notwithstanding,  
 of thy favour and goodnesse, (passing by  
 my prophannesse and infirmities) hast  
 vouchsafed to adde this Sabbath again  
 unto the number of my daies. And  
 vouchsafe, O heavenly Father, for the  
 merits of Jesus Christ thy Son (whose  
 glorious resurrection thy whole church  
 celebrateth this day) to pardon and for-  
 give me all my sins and misdeeds. Especi-  
 ally, O Lord, cleanse my soul from those  
 filthy sins, with the blood of thy most  
 pure and undefiled Lambe, <sup>b</sup> which taketh  
 away the sins of the world: And let thy Holy  
 spirit more and more subdue my cor-  
 ruptions, that I may be renewed after  
 thine own Image, to serve thee in new-  
 nes of life, and holinesse of conversation.  
 And as of thy Mercy, thou hast brought  
 me to the beginning of this blessed <sup>b John</sup>  
 day: <sup>1. 29.</sup>

Matth.  
13. 1. and  
Luke  
8. 25.

day : so I beseech thee, make it a day of Reconciliation, betwixt my sinfull soul, and thy Divine Majestie. Give me grace to make it a day of Repentance unto thee, that thy goodnesse may seal it to be a day of pardon unto me: and that I may remember that the keeping Holie of this day is a commandment which thine own finger hath written : that on this day I may meditate on thy glorious works of our creation and redemption, and learn how to know & to keep al the rest of thy holy Lawes and commandements. And when anon I shal with the rest of y holie Assemblie appear before thy presence in thy House, to offer unto thee our Morning sacrifice of praise and Praier, and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy servant. O let not my sins stand as a Cloud, to stop my praier from ascending unto thee, or to keep back thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to think; that three parts of the good seed falls upon bad ground. O let not my heart be like the *Highway*, which through hardnesse, and want of true understanding, receives not the Seed till the evill one commeth, and catcheth it away: nor like to y stonie ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy Gospels sake: nor like, the *Thorny ground*, which by the cares of this world, and the deceitfulnesse of riches, choketh the word which it heareth, & makes it altogether unfruitfull : but that, like unto the good ground, I may hear the Word, with an honest and good Heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Wisdome shall

I shall think meet for thy glory, and mine  
 everlasting comfort. Open likewise, I Col. 4. 3.  
 beseech thee, O Lord, the *door of utter-*  
*ance,* unto thy faithfull servant; whom Acts 26.  
 I thou hast sent unto us *to open our eyes,* 18.  
*that we may turn from darknes to light, and*  
*from the power of Satan, unto God; that we*  
*may receive forgiveness of sins, and inheritance*  
*among them which are sanctified by faith in*  
*Christ.* And give me grace to submit my  
 self unto his Ministerie, as well when he  
 terrifieth me with judgements, as when  
 he comforteth me with thy Mercies, and  
 that I may have him in *singular love for his* 1 Thes.  
*works sake;* because he watcheth for my 5. 13.  
 soul, as he that must give an account for Hebr.  
 the same unto his Master. And give 13. 17.  
 me grace to behave my self in the holy 1 Cor.  
 Congregation with comelinesse and re- 11. 10.  
 verence, as in thy presence, and in the Ephes.  
 sight of thy holy Angels. Keep me from 3. 10.  
 drowzinesse and sleeping, and from all 1 Pet.  
 wandering thoughts, and worldly i- 1, 12.  
 maginations: sanctifie my Memory,  
 that it may be apt to receive, and  
 firm to remember those good and pro-  
 fitable Doctrines, which shall be taught  
 unto us out of thy Word. And that,  
 through the assistance of thy holy Spirit,  
 I may put the same lessons in practice,  
 for my direction in prosperitie; for my  
 consolation in miserie, for my amendment  
 of my life, & the glorie of thy Name. And  
 that this day, which godlesse and pro-  
 phane persons spend in their own lust &  
 pleasures, I (as one of thy obedient Ser-  
 vants) may make my chief delight to  
 consecrate it to thy glorie & honour, not  
 doing mine own waies, nor seeking mine  
 own will, nor speaking a vain word; but  
 that ceasing from the works of sin, as well

Isa. 66.  
33.

as from the works of mine ordinary calling, I may through thy blessings, feel in my heart the beginning of that eternall Sabbath, which in unspeakable joy and glory I shal celebrate with thy *Saints and Angels*, to thy praise and worship in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus: in that form of Prayer which he hath taught me: *Our Father, &c.*

Having thus in private prepared thine own soul, if thou hast the charge of a Family, call al thy household together, read a Chapter, and pray as in the week daies: but remember so to dispatch these private preparations and duties, as that thou and thy Familie may be in the church, before the beginning of Prayers: Else our private exercises are rather an hinderance than a preparation. And as thou (and thy Household) do go in all reverence towards the church, let every one meditate thus with himself.

*Things to be meditated as thou goest to the church.*

Psalms  
104. 4.

1. **T**Hat thou art going to the Court of the Lord, and to speak with the great God by prayer, and to hear his Majesty speake unto thee by his Word, and to receive his blessing on thy soul, and thy honest labour, in the six daies last past.

Psalms  
42. 1, 2.

2. Say with thy selfe by the way: As the Hart brayeth for the Rivers of waters, so panteth my soule after thee, O God. My soule thirsteth for God, even for the living God: when shall I come and appeare before the presence of God? For a day in thy courts is better then

then a thousand otherwhere: I had rather be a door keeper in the House of my God, then to dwell in the Tabernacles of wickednesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy fear wil I worship toward thine holy Temple. Psa'm 34. 10. Psal. 5. 2.

3. As thou entrest into the church: Gen. 18.  
 say, *How full is this place? This is none other but the House of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.* And prostrating with thy face downward, being come to thy place, say, *O Lord, I have loved the habitation of thy House, and the place where thy honour dwelleth. One thing therefore have I desired of thee that I will require, even that I may dwell in thy house all the dayes of my life, to behold thy beauty, and to visit thy Temple: therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry: have mercy also upon me, and hear me. Doubtlesse, kinnesse and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto Salomon adviseth us, before we enter into the House of God.* 16. 17. 1 Cor. 14. 15. Psalm 26. 8. Psalm 27. 4. Psalm 27. 6. Psalm 23. 6. Ecclel. 4. 27.

*The second sort of duties which are to be performed at the time of the Holy assembly.*

**W**hen Prayers begin, lay aside thine own private Meditations: and let thine Heart joyn with the Minister and the whole church, as being † 1 Cor. 13. 12. \* Acts 2. 46. & 4. 32.  
 † one Body of Christ: and because that God is the God of order, he will have all things to be done in the Church with  
 \* one heart and accord, and the exercises

of the church are common and publike. It is therefore an ignorant pride, for a man to think his own private prayers more effectually than the publike prayers of the whole church, Salomon therefore adviseth a man not to be rash, to utter a thing in the church before G O D. Pray therefore when the <sup>b</sup> church prayeth: sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandal, the continuance of charity, and in testimony of thine obedience) <sup>c</sup> confirm thy self to the manner of the church wherein thou livest:

<sup>a</sup> Exec.

<sup>s. 1.</sup>

<sup>b</sup> Eccles.

<sup>s. 1.</sup>

Psalms

110. 3.

<sup>c</sup> Cum

Romam

venio,

jejunio

Sabbato,

cum hic

sum non

jejunio.

Sic & tu,

ad quum

forte Ec-

clesiam

veneris,

ejus mo-

rem ser-

va, si cui-

quam non

vis esse

scandalo,

nec quen-

quam ti-

bi, Ambr.

confi.

Aug. Ep.

ad Jac.

<sup>d</sup> Luke

4. 20,

<sup>e</sup> Luke

19. 48.

Whilest the Preacher is expounding and applying the Word of <sup>y</sup> Lord, look upon him: for it is a great help to stir up thine attention, and to keep thee from wandring thoughts: <sup>d</sup> for the eyes of all that were in the Synagogue, are said to be fastned on Christ whilest he preached, and that <sup>e</sup> all the people hanged upon him when they heard him. Remember that thou art there as one of Christs Disciples, to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God, Luke 7. verse 7.

Be not therefore in the School of Christ, like an idle boy in a Grammar-School, that often heareth, but never learneth his lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a child: Christ detesteth it in thee. To the end therefore that thou maiest the better profit by hearing, mark,

1. The coherence and explication of the Text.

2. The chief sum or scope of the holy Ghost in that Text.

3. The division or parts of the Text.

4. The doctrines: and in every doctrine



Arine the proofes, the reasons and uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon, and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confused, then labour to remember,

1. How many things be taught which thou knewest not before, and bee thankful.

2. What sins be reprov'd, whereof thy conscience tells thee that thou art guilty, *and therefore must be amended,*

3. What vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practice them with more zeal and diligence.

But in hearing, apply every speech as spoken to thy self, rather by God then by Man: and labour not so much to hear the words of the Preacher sounding in thine ear, as to feel the operation of the Spirit working in thy heart. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speakes to the Church.* And, *did not our hearts burn within us, whilest he opened unto us the scriptures?* And thusto hear the Word, hath a blessing promised thereto. It is the acceptable *b* sacrificing of ourselves unto God. It is the *c* surest note of Christs Saints: The *d* truest mark of Christs sheep: the *e* apparantest signe of Gods Elect: the very blood, as it were, which uniteth us to be the *f* spiritu-  
all kindred, Brethren and sisters of

Iſa. 2. 3.

Acts 16.

33.

1 Cor.

17. 35.

Gal. 14.

1 Theſ.

2. 13.

Rev 2. 7.

Luk 14. 33.

a Luke

11. 28.

b Rom.

15. 16.

c Deut.

33. 3.

d John

10. 27.

e John

8. 47. and

18. 37.

f Luke

8. 21.

Mar. 3. 35.

the

the son of GOD. This is the best Art o  
memory for a good hearer:

*When the sermon is ended.*

Ezec.  
46. 10.  
Luke  
10. 16.

Nam. 6.  
23. 17.

1. Beware thou depart not like the  
nine Lepers, til that for thine instruction  
to saving health, thou hast returned  
thanks and praise to GOD by an after-  
praier, and singing of a Psalme: & when  
the blessing is pronounced, stand up to  
receive thy part therein, and heare it, as  
if *Christ himself* (whose Minister he is) did  
pronounce the same unto thee: for in  
this cause it is true: *He that heareth you,*  
*heareth me:* and the Sabbath day is Blef-  
sed, because God hath appointed it to be  
the Day, *Wherein by the mouth of his Mini-*  
*sters, he will blesse his people: which hear his*  
*Word, and glorifie his Name.* For though the  
Sabbath Day in it self be no more blessed  
then the other six dayes, yet (be-  
cause the Lord hath appointed it to  
holy uses above others) it doth as far  
excell the other dayes of the Week;  
as the consecrated bread, which were-  
ceive at the Lords Table, doth the  
common bread which we eat at our  
own Table.

1. If it be a communion day, draw  
near to the Lords Table, in the wed-  
ding garment of a faithfull and peni-  
tent heart, to be partaker of so holy a  
Banquet.

And when Baptisme is to be admi-  
nistred, stay and behold it with all re-  
verent attention, that so thou mayest:  
First, shew thy reverence to Gods ordi-  
nance: Secondly, that thou mayest the  
better consider thine own engrafting  
in the visible body of Christs church:  
and how thou performest the vows of  
thy new covenant. Thirdly, that thou  
may-

mayest repay they debts in praying for the Infant which is to be Baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his Blood & Spirit. Fourthly, that thou maiest assist the church in praising God, for grafting another member into his mystical body. Fifthly, that thou maiest prove whether the effects of Christs death kil sin in thee, and whether thou be raised to newnesse of life by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free man of Christs Corporation: having a voice or consent in the admission of others into that holy Society.

3. If there be any *Collection* for the Poor, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability.

1 Cor.  
16. 1.  
1 Cor.  
9. 5. 6.  
7. &c.

And thus far of the duties to be performed in the holy Assembly.

*Now of the third sort of duties after the holy Assembly.*

**A**S thou returnest home, or when thou art entred into thy House, meditate a little while upon those things which thou hast heard. And as the *clean Beasts which chew the cud*, so must thou bring again to thy remembrance, that which thou hast heard in the church; And then kneeling down, turn all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *direction* to thy life: and a *consolation* unto thy soule. For till the word be made thus our own, and as it were close

Levit.  
11. 3.

Psal. 119.  
11.

Matth.  
13. 19.

Job 31.  
17, 18.

\* Hest.  
9. 22.  
Deut. 15.  
10, &c.

Mat. 25.  
35. &c.  
Hebr.  
13. 16.

If thou  
bee a  
private  
man,  
either  
per-  
forme  
these  
holie  
duties  
by thy  
selfe, or  
joyne  
with

close hidden in our hearts, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to Dinner, in that reverent and thankfull manner before prescribed, remember, according to thine ability, to have one or more poor Christians, whose hungrie bowels may be refreshed with thy meats: imitating Holy Job, who protesteth, that *he did never eat his morsels alone, without the good company of the poor and Fatherlesse*; that is the commandment of Christ our Master, Luke 14. 13. Or at leastwise, send some part of thy \* Dinner to the poor, who lies sick in the back Lane, without any food. For this will bring a blessing upon all thy works and labours: and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, *O blessed Child of GOD, I was an hungry, and thou gavest me meat, &c. And for as much as thou hast done it for my sake, to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised, call thy Family together, examine what they have learned in the sermon: commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their wils or minds may be as good. Turn to the Prooves which the Preacher alleadged, and rub those good things over their memories again. Then sing a Psalm or more. If time permit, thou mayest teach and examine them

some godly family in the performance of them, Acts 17. 11. Heb. 5. 14. Matth. 26. 30. James 5. 13. & Deut. 6. 7, 30. Hebr. 6. 1.

in some part of the catechisme, conferring every point with the proofes of the holie Scripture. This will both increase our knowledge, and sharpen our memory, seeing by experience we find, that in every trade they who are most exercised, are ever best exper., a But in any wise, remember so to dispose al these private exercises, as that thou mayest be with the first in the holy congregation at the Evening Exercise: where behave thy self in the like devotion and reverence, as was prescribed for the holie Exercise of the Morning.

After Evening praier, and at thy supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the Year and Weather do serve.

1. Walk into the fields, and meditate upon the Works of GOD: b for in every creature thou maiest read, as in an open Book, the Wisdom, Power, Providence, and Goodnesse of Almighty God: And how that none is able to make all these things in the variety of their forms, verues, beauties, life, motions, and qualities, c but our most glorious God.

2. Consider how gracious he is, d that made all these things to serve us.

3. Take occasion hereby to stir up both thy self and others to admire and adore his Power, Wisdome, and Goodnesse: and to think what ungratefull wretches we are: if we will not (in all obedience) serve and honour him.

4. If any neighbour be sick or in any heaviness, go to visit him: If any be fallen at variance, help to reconcile them.

a Heb.  
5. 14.

b Plal. 92.  
5, & 19.  
2, &c and  
8. 1, 3 &c.  
Rom. 1.  
13, 20.  
Irafer-  
tem nar-  
rat quæ-  
libet her-  
ba Deum  
c Esai.  
40. 26;  
d Psalm  
8. 6.

Math.  
25 35.  
James 5.  
14, &c.

To

To conclude, Three sorts of works may lawfully be done on *y* Sabbath Day.

I. Works of Piety, which either directly concern the *Service of God*, though they be performed by bodily labour, as under the Law the Priests did labour in killing and dressing the Sacrifices, and burning them on the Altar. And Christians under the Gospel, when they travel far to the places of Gods worship, it is but a sabbath dayes Journey, like to that of the *Shunamite*, who travelled from home, to hear the Prophet on the sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the sweat of his brows, to the wearying of his Body, yet He doth but a sabbath daies work: For the holy end sanctifieth the work, as the Temple did the Gold, or the Altar the gift thereon. Or else such bodily labour, wherby the people of God are assembled to his worship: as the sounding of Trumpets under the *Law*, or the ringing of Bells under the *Gospel*.

II. Works of Charity, as to save the life of a *man*, or of a *beast*, to *c* fodder, *w*ater, and *d*resse cattell: To make honest provision of meat and drink, to refresh our selves, and to *e* releev the poor, to visit the sick, to make *f* collections for the poor, and such like.

III. Works of necessity, not fained, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the Invasion of *Enemies*, or the Robberies of *thieves*, to quench the rage of fire, & for Physicians to stanch, or let blood, or to cure any other desperate disease, and for Midwives to help wo-

Matth.  
12. 5.

Acts 1. 1.

2 Reg.  
4. 2.

Matth.  
23. 17, 19.

Numb.  
10. 3.

1 Reg.  
19. 8.

Mark 3. 4.

b Matth.

12. 13.

c Luke

13. 15.

d Mar.

12. 1.

e Hest.

9. 21.

1 Cor.

11. 22. 34

f 1 Cor.

16. 1.

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men in labour: Mariners may do their labours: souldiers being assailed may fight: and Posts may ride for the publike good, and such like. On these or the like occasions, a man may lawfully work: Yea, and when they are called, they may upon any of these occasions go out of the church, and from the Holy Exercises of the Word and Sacraments: provided alwaies, that they be humbled, that such occasions fall out upon that day and time, and that they take no monie for their pains on that day, but onelie for their stuff, as in the fear of GOD, and conscience of his Commandement.

Nuncios  
præcept  
excipitur.  
a Sabba-  
to. Jud.  
Com-  
ment.  
sup.  
Numb.  
13. 5.

When the time of rest approacheth, retire thy self to some private place: and knowing that in the state of corruption no man living can sanctifie a sabbath in that spirituall manner that he should, but that he commits manie breaches therof, in his Thoughts Words, and Deeds, humble crave pardon for thy defects, and reconcile thy self unto God, with this or the like Evening Sacrifice:

*A private Evening prayer for the  
Lords Day.*

**O** Holy, a holy, holy, Lord God of Sab-  
bath! Suffer me, who am but <sup>b</sup> dust  
and ashes, to speak unto thy most glorious  
Majestie. I know that thou art <sup>a</sup> a con-  
suming fire. I acknowledge that I am but  
withered <sup>d</sup> stubble. My <sup>e</sup> sins are in thy sight,  
and Satan <sup>f</sup> stands at my right hand to ac-  
cuse me for them: I come not to ex-  
cuse, but to <sup>g</sup> judge my selfe wor-  
thy of all those judgements, which  
thy justice might most justly inflict upon  
me, a wretched creature, for my sins and  
transgressions. The number of them

a Isa. 6. 3.  
b Gen.  
18. 27.  
c Hebr.  
13. 20.  
d John  
11. 27.  
e Psalm  
51. 3.  
f Zech.  
3. 2  
g 1 Cor.  
11. 31.

1 Sam.

6. 32.

Luke

15. 21.

Pſalm

106. 17.

2 Pet.

2. 4.

Genes.

3. 13.

Rom. 2. 5.

Job 15.

16.

is so great, the Nature of them so grievous, that they make me seem vile in mine own eyes, how much more lothsome in *thy sight*? I confesse they make me so far from being worthie to be called thy son: that I am altogether unworthie to have the name of thy meanest *servant*. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth and swallow me up, like one of Dathans family, into the bottomlesse pit of Hell. For if thou didst not spare the Naturall Branches, those Angels of glorious excellency: but hurledst them down from the *Heavenly habitations*, into the pains of Hellish darknes, to be kept unto damnation, when they sinned but once against thy Majesty, and didst expell our first parents out of *Paradise*, when they did but transgresse one of thy Laws: alas, what vengeance may I expect, who have not offended in one sin onely, *heaping daily sin upon sin*, without any true repentance, *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthinesse: and have transgressed not one, but all thy holy Laws and commandements; Yea, this present day, which thou hast straightly commanded me to keep Holy, to thy praise and worship, I have not so Religiously kept and observed, nor prepared my Soul in that Holinesse and chastity of Heart, as was fit, to meet thy blessed Majesty in the holy Assemblie of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though

I was



I was present at those Holy Exercises in my body, yet Lord I was overtaken w<sup>th</sup> much drowzines: & when I was awake, my mind was so distracted, and carried away with vain and worldly thoughts, that my Soul seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my self, nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publike Ministry. For default whereof, Satan hath stoln the most part of those instructions out of my Heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government as they should. Though I know, where many of my poor brethren live in want and necessity, and some in pain, and comfortlesse, yet I have not remembred to releeve the one with my alms, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts, I have spent the most part of the day in idle talk, vain sports & exercises. Yea Lord, I have, &c.

\* And for al these my sins, my conscience cries guilty, thy law condemns me, and I am in thy hand, to receive the sentence and curse that is due to the wilful breach of so holy a Commandement. But what if I am by the Law condmned? yet, Lord, thy Gospel assures me that thy mercy is above all thy works; that thy grace transcends thya Law, & thy goodness delighteth there to reign, where sins do most abound. In the multitude therefore of the Mercies & Merits of JESUS CHRIST my Saviour, I beseech

\* Here  
confesse  
what soe-  
ver thou  
hast done  
that day  
by omis-  
sion, or  
commis-  
sion, & then  
fetching  
from thy  
heart a  
deep sigh,  
say.  
a Psalm  
108, 4.  
Jam. 2, 13.  
Rom.  
5, 20.

R.

thee,

Ezek.  
33.11.

Luke  
18.33.

Matt.21.  
31,32.

Lam.  
3.22.

Heb.  
8.24.

thee, O LORD, (who despisest not the  
fighing of a contrite heart, nor desirest  
the death of a penitent sinner.) to pardon  
and forgive me all those my sins, and all  
the errours of this day, and of my whole  
life, and free my soul from that Curse  
and Iudgement which is due unto me  
for them: Thou that didst justify the  
contrite *Publican*, for foure words of  
confession, and receivedst the *Prodigall*  
Child (when he had spent al the flock of  
thy grace) into favour upon his Repen-  
tance: pardon my sins likewise, O Lord,  
and suffer me not to perish for my trans-  
gressions. Oh spare me, and receive me  
into thy favour again. Wilt thou (O  
Lord) reject me who hast received al *Pub-  
blicans, Harlots, and Sinners*, that upon  
Repentance sued to thee for grace?  
shall I alone be excluded from thy  
mercy? Far be it from me to think so,  
for thou art the same God of mercy un-  
to me, that thou wast unto them, and  
thy *compassions never fail*. Wherefore, O  
Lord deal not with me after my merits,  
but according to thy great mercy. Exe-  
cute not thy severe Iustice against me a  
sinner: but exercise thy long sufferance  
in forbearing thine own creature, I  
have nothing to present unto thee for a  
satisfaction, but onely those bloody  
wounds, bitter death, and Passion, which  
thy blessed Son, my onely Saviour hath  
suffered for me. Him (in whom only thou  
art wel pleased) I offer unto thee for all  
my sins, wherewith thou art displeased.  
Him my Mediator, the request of whose  
blood, *speaking better things than that of A-  
bel*, thy mercy can never gain-say. Illu-  
minate my understanding, and sancti-  
fie my heart with thy holy Spirit, that

it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word, that I may remember thy commandments, to keep them, thy judgements, to avoid them, and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord, I resigne my self to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keepe holie thy Sabbaths in this life, as that (when this life is ended) I may with al thy Saints and Angels, celebrate an eternal Sabbath of joies and praise, to the honour of thy most glorious name, in thy heavenly kingdom for evermore.  
*Amen.*

And then calling thy family together, shut up the Sabbath with the Meditations and prayers before prescribed for thy familie. And the Lord will give thee that night a more sweet and quiet rest then ordinary, and prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practice of Piety, both in private and publike.*

*Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.*

**T**He extraordinary Practice of Piety consisteth either in Fasting, or Feasting

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of fasting:

First, \* a constrained Fast, as when men either have not food to eat, as in the  
\* *Famine of Samaria*: or having food,

\* 1 *Jesus*  
*nium.*

*Coastum*  
2 2 *Kings*  
6. 26

a Acts.

27. 33.

b 1 Physicum.

Nihil periculosius habitudine corporis extre-

me bona detrahen-

da sunt ergo per

jejunium redun-

dantia, ne natura suo

pondere tra&afuc-

cumbat, Basil.

Hom. 1.

§ 3. Politicum.

\* 4 Miraculosum.

† Quotidianum.

c 1 Tim.

§ 3.

Tit. 2. 3.

Prov.

§ 1. 4. 5.

§ Religiosum.

a Cor.

§. 4. 6.

d Jejunium.

in Paradiso præscriptum est, re-

serere igitur jejunii canitiam, Basil. Hom. c de jejun.

cannot eat it for heaviness or sickness; as it befell them who were in the a Ship with Saint Paul. This is rather Famine, than fasting.

Secondly, A naturall Fast, which we undertake b physically, for the health of our body.

Thirdly, A civill Fast, which the Magistrate enjoyneth for the better maintenance of the Common-wealth, that by using Fish as wel as flesh : there may be greater plenty of both.

Fourthly, A miraculous Fast, as the fortie daies Fast of Moses and Elias, the types, and of Christ the substance, This is rather to be admired, than imitated.

Fifthlie, A dailie † Fast, when a man is carefull to use the creatures of GOD with moderation, that he is not made heavier, but more chearfull, to serve God, and to do the duties of his calling. This is specially to be observed of c Ministers and Judges.

Sixtlie, A † religious Fast, which a man voluntarily undertakes, to make his bodie and his soul the fitter to pray more ferventlie to God, upon some extraordinarie occasion. And of this fast onelie we are to treat. The Religious Fast is of two sorts, either private, or publike.

#### 1. Of a private Fast.

**T**HAT we may rightlie perform a private Fast, four things are to be observed, first, the Author : secondlie, the time and occasion; thirdlie, the manner, Fourthlie, the ends of private fasting.

#### 1. Of the Author.

The first that ordained Fasting, was God himself in d Paradise : and it was

the

the first law that God made, in commanding Adam to abstain from eating the forbidden fruit. God would not pronounce nor write his law without a Fasting, & in his law commands all his people to fast. So doth our Saviour Christ teach all his disciples under y New Testament likewise. By religious fasting a man comes nearest y life of Angels, and to do Gods wil on earth, as it is done in heaven. Yea, Nature seemeth to teach a man this duty, in giving him a little mouth, and a narrow throat, for nature is content with a little, Grace with lesse. Neither doth nature and grace agree in any one act better then in this exercise of Religious Fasting: For it strengtheneth the memory, and cleareth the mind, illuminateth the understanding, and bridleth the affections, Mortifieth the flesh, and preserveth chastitie, preventeth sicknesse, and continueth health, it delivereth from evils, and procureth all kind of blessings.

By breaking this fast, the Serpent overthrew the first Adam, so that he lost Paradise. But by keeping a Fast, the second Adam vanquished the Serpent, and restored us into heaven. Fasting was she who covered Noah safe in the ark, whom Intemperance uncovered and left stark naked in the vineyard. By fasting, Lot quenched the flame of Sodom whom drunkennesse scorched with the fire of Incest. Religious fasting, and talking with God, made Moses face to shine before men, when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt Elias in an Angelical Coach to Heaven: whē voluptuous Ahab was sent in a bloody Chariot to hel. It made Herod believe

a Exod.  
19 3.  
Lev. 23.  
b Matth.  
6. 17. &  
9. 15.  
c Qui je-  
junat, An-  
gelorum  
vitam vi-  
vit, &  
cum pau-  
cissimis  
contentus  
est, simili-  
tudine  
cum illis  
associatur  
Basil.  
Hom.  
de jejun.  
Natura  
os par-  
vum &  
guttur  
arctum  
homini  
dedit.  
Quamdiu  
jejunavit  
Adam, in  
Paradiso  
fuit, com-  
edit &  
ejectus  
est. Hiero.

Præceptum esse  
Jejunium  
video,  
quibus  
autem  
diebus  
non oporteat  
jejunare,  
& quibus  
oporteat  
præcepto  
Domini  
vel Apostolorum  
non invenio definitum.  
A. g.  
ad Cass.  
Jan. Ep.  
86. Indifferenter  
jejunandum, ex  
a. b. t. r. i. o.,  
non ex  
imperio  
novæ disciplinæ:  
pro temporibus  
& causis  
uniuscujusque.  
Tert.  
advers.

that John Baptist should live after death by a blessed Resurrection: when after an intemperate life, he could promise nothing to himself, but eternall death, and destruction, O divine Ordinance of a divine Author!

2. *Of the time.*

The holy Scripture appoints no Time under the New Testament to fast: but leaves it unto Christians own free Choice. Rom, 14. 3. 1 Cor. 4. 7, to fast as occasion shall be offered unto them, Mat. 9. 15. As when a man becomes an humble and earnest suiter unto God for the pardon of some grosse sin committed; or for the prevention of some sin, whereunto a man feels himself by Satan solicited: or to obtain some special blessing which he wants: or to avert some judgement which a man feares, or is already fallen upon himself or others: or lastly to subdue his flesh unto his spirit, that he may more cheerfully pour forth his soul unto God by prayer. Upon these occasions a man may fast *a day* or *b longer*, as his occasion requires, and the constitution of his body, and other needful affairs will permit.

3. *Of the manner of a private Fast.*

The true manner of performing a private fast, consists partly in outward, partly in inward actions.

The outward actions are, to abstain for the time that we fast, first from all *c worldly businesse* and labour, making our fasting day, as it were a

Psych. Mont. hereticus primus erat. qui jejuniorum leges præscripsit Euseb. Eccl. hist. lib. 5. cap. 18. ex Apol. a Levit. 23. 32. Josh. 6. 7. a Sam. 3. 3. b Hest. 4. 18. d Luke 23. 38, 56. Joel 1. 14. & 1. 15.

*Sabbath day*, Levit. 23. 28. For worldly businesse will distract our minds from holy devotion.

Secondly, from all manner of food, yea from a *bread and water*, so far as health wil permit: 1. That so we may acknowledge our own indignity, as being unworthy both of life and al the means for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly *b revenge* upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the hunger of our bodies through want of those earthly things, our souls may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in minde, that as we abstain from food, which is lawful, so we should much more abstain from *sin*, which is altogether unlawfull.

Thirdly, from good and costly *d Apparell*; that as the abuse of these, puffs us up with pride; so the laying aside of their lawfull use may witnesse our humility. And to this end in ancient times they used (especially in publike fasts, to put on a *Sackcloth*, or other corse apparell. The equity hereof stil remaineth, especially in publike fasts: at what time to come into the Assembly with *starched bands, crisped hair, brave apparell, and decked with flowers or perfums*, argueth a soul yis neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full measure of *f ordinary slee*: That thou maiest that way also humble thy body, and that thy soul may watch and pray; to be prepared for the comming of Christ.

B.

And

a 2 Sam.

3:35.

Ezra

10. 6.

Dan. 10. 3

Hest. 4. 6

Acts 9. 9.

b 1 Cor.

7. 11.

c Quid

prodest

vacare

corpus ab

escis, &amp;

animum

replere

peccatis?

Aug. de

temp.

Serm. 46

d Exod.

33. 5, 6.

e He R.

4. 1. 2.

Jou. 3.

5. 6.

Joel 1. 13

Matth.

11. 21.

f 2 Sam.

12. 16.

Joel 1. 13

Hest 4. 3

1 Kings

21. 27.

And if thou wilt break thy sleep early and late for worldly gain, how much more shouldest thou do it for the Service of God? And if Ahab ( in imitation of the godly ) did in his fast lie in sackcloth, to break his sleep by night, what shal we think of those who on a Fasting Day will yeeld themselves to sleep in the open Church?

a Si sola  
gula pec-  
cavit, sola  
jejunet, &  
sufficit.  
Si vero  
peccave-  
runt &  
membra  
cætera,  
cur non  
jejunent  
& ipsa?  
Bern.  
Serm.  
Quadrag.

Fifthly, and lastly, from all outward pleasures of our senses. So that as it was not the throat only that sinned, so must not y throat only be punished, & therefore we must endeavour to make our eies, ( as at al times, so especially on that day ) to fast from beholding vanities: our Ears from hearing mirth or musick, but such as may move to mourn: our Nostrils from pleasant smells, our Tongues from lying, dissembling and slandering: yea, the use of the marriage-bed must be omitted in a religious reverence of the Divine Majesty. That so nothing may hinder our true humiliation, but that al may be signes y we are unfainedly humbled. Thus much of y outward manner.

2. The inward manner of fasting consists in two things.

I. Repentance 2. Praier.

Repentance hath two parts.

1. Penitencie for sins past.

Metame-  
leia.  
Meta-  
noia,

II. Amendment of life in time to come.

This Penitency consists in three things. First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

I. Of the inward insight of sin, and sense of misery.

This



This sense and insight will be effected in thee: first, by considering thy sins, especially thy grosse sins, according to the Circumstances of the time when, place where, manner how, and Person with whom it was committed. Secondly, the Majesty of GOD against whom it was done, and the rather, because thou didst such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin: how grievously God had plagued others for the same fault, and how that no means in Heaven or Earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction, unlesse thou dost prevent him by speedy and unfained repentance. Let these and the like considerations, so prick thy Heart, with sorrow, that melting for remorse within thee, it may be dissolved into a Fountain of tears: trickling down thy mournfull cheeks. This mourning is the beginning of true Fasting, and therefore oftentimes a put for fasting, the first and principall part, for the whole action.

2. Of the bewailing of thine own estate.

Bewailing, or lamentation, is the pouring out of the inward mourning of the heart, by the outward meanes of the voyce, and tears of the eyes. With such filiall earnestnesse and importunity in prayer is our heavenly Father well pleased. Nay, when it is the fruits of his spirit, and the effects of our faith: he cannot

a Matth.  
9. 15.  
Can the children  
mourn?  
then shall  
they fast.  
And  
Mark &  
Luke for  
mourn.  
have fast.  
Examples  
Psal. 6. &  
22. and  
38. and  
39. and  
Jeremies  
Lamen.  
Joel 2.  
12. 17.  
b Jer 32.  
18, 19, 20.

Genes.

at. 17

Job 39. 3.

Psal. 147.

Psalm

104. 11.

be displeased with it. For if he heard the moanes which extremity wrung from *Ismael* and *Hagar*: and heareth the crie of the *young Ravens*; and roaring of *Lions*, how much rather will he hear the *mournfull lamentation* which his own children make unto him in their misery?

### 3. Of the humble confession of sins.

1 Sam. 7.

Ezek. 9,

&amp;c.

Dan. 9.

Neh. 1.

Prov.

28. 13.

Psal. 94,

3, &amp;c.

Pla'm

51. 4.

1 John

1. 7. 9.

In this action thou must deal plainly with God. and acknowledge *all the sins thou knowest*, not onely in generall; but also in particular. This hath been the manner of all Gods children in their Fasts: First, because that without *confession* thou hast no promise of mercy, or forgiveness of sins. Secondly, that so thou mayest acknowledge God to be just, and thy self unrighteous. Thirdly, that by the numbering of thy sin, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art truly penitent: for til God hath given thee grace to repent, thou wilt be more ashamed to confesse thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously wil God deal with thee: for if thou dost acknowledge thy sins, God is faithful and just to forgive thee thy sins: and the blood of *Jesus Christ his Son* shall cleanse thee from all thy sins.

To help thee the better to perform these three parts of penitence, thou mayest diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayest see Gods curse and Iudgements on others for the like sins, and be the more humbled thy self.

Thus

Thus far of the first part of Repen-  
tance, which is penitency.

The other part, which is Amend-  
ment of life, consists first, in devout  
Prayers, secondly, in devout Actions.

This devout Prayer, which we make Desires  
Pro-  
fession.  
in time of fasting, is either deprecation  
of evil, or craving needful good things.

Deprecation of evil is, when thou be-  
seekest GOD for Christ thy Mediators  
sake, to pardon unto thee those sins  
which thou hast confessed, and to turn  
from thee those Iudgements which are  
due unto thee for thy sins: And as *Ben-  
hadad*, because he heard that the King of  
*Israel was mercifull*, prostrated himself 1 Kings  
20. 11.  
unto him with a Rope about his neck:  
so because thou knowest that the King of  
*Heaven is mercifull*, cast down thy self in Psalm  
10. 15.  
his presence, in all true signes of humi-  
liation (especially, seeing he calleth up-  
on thee to come unto him in thy trou-  
bles: ) and doubtlesse thou shalt find him  
most mercifull.

The craving of needful good things,  
is, First, a fervent and faithfull begging of  
God, to seal by his spirit in thy heart,  
the assurance of the forgiveness of all  
thy sins. Secondly to renew thy heart by  
the holy Ghost, so that sin may daily de-  
cay, and righteousness more and more  
encrease in thee. Lastly, in desiring a sup-  
ply of faith, patience, chastity, and all other Phil. 4. 6.  
2 1 Tim.  
5. 5.  
graces which thou wantest: and an in-  
crease of those which God of his mer-  
cy hath bestowed upon thee already.

Thus far of prayer in Fasting.

The devout actions in fasting are two.  
First, Avoiding evil. Secondly, Doing  
good.

I. Of avoiding evil.

This

a Jon. 3.  
 8, 10.  
 Pul. hrum  
 est cor-  
 poris je-  
 junium  
 cum sit a-  
 nimus a  
 vitiis je-  
 junus.  
 Hier. ad  
 Celant.  
 Epi. 14.  
 Jejuna a  
 malis a-  
 ctionibus  
 abhinc a  
 malis ser-  
 monibus  
 continue a  
 cogitati-  
 onibus,  
 pessimis,  
 Cyril. in  
 Lev. c. 10.  
 b Isa. 58.  
 2, &c.  
 Zac 7, 5.  
 7. Non  
 possum  
 ferre ini-  
 quitatem  
 & inter-  
 dictionem  
 Isa. 1. 13.  
 \* Quid  
 prodest  
 jejunari  
 corpus abstinentis, si animus intumescit superbia? Vinum  
 non bibere, & ira inebriari? Carnibus non vesci, & de  
 ore, omnesca sordidius egredi male dictum aut menda-  
 cium? Max. Epist. c Qui cibis abstinent, & mala agunt,  
 daemones imitantur, quibus culpa adest, & cibus deest.  
 Isidor,

This abstinence from evill, is that  
 which is chiefly signified by thy Absti-  
 nence from food, &c, & is the chief end  
 of fasting, as y Ninives very wel knew.  
*A day of a Fast, and not fasting from sin, the*  
*Lord abhorreth.* It is not the vacuity of  
 the stomach, but the purity of the Heart  
 that GOD respecteth: If therefore thou  
 wouldest have God, to turn from thee  
 the evill affliction; thou must first turn  
 away from thy self the evil of transgressi-  
 on. And without this fasting from evill,  
 thy fast favours more noysome to God,  
 then thy breath doth to Man. This made  
 GOD so often to reject the Fast of the  
 b Jewes. And as thou must endeavour  
 to avoid all sin: so especially that sin,  
 whereby thou hast provoked God, ei-  
 ther to shake his Rod at thee, or already  
 to lay his chastening hand upon thee.  
 And do this with a resolution, by the  
 assistance of Gods grace, never to com-  
 mit those sins again. \* For what shall it  
 profit a man, by abstinence to humble  
 his body, if his Mind swell with Pride?  
 Or to forbear Wine and strong Drink,  
 and to be drunk with Wrath and Ma-  
 lice? Or to let no flesh go into the belly:  
 when Lyes, Slanders, and Ribauldry  
 (which are worse then any meat) comes  
 out of the mouth? To c abstain from  
 meat, and to do mischief, is the Devils  
 fast, who doth evill, and is ever hungry.

## 2. Of doing good works.

The good works, which as a Christian thou must do every day, but especially on thy fasting day, are either the works of Piety to God, or the works of charity towards thy brethren.

First, the works of Piety to God, are the practice of al the former duties, in the sincerity of a good conscience, and in the sight of God.

Secondlie, the works of Charitie towards our Brethren are, *a* forgiving wrongs, remitting debts to the poor, that are not well able to pay, but especially in giving alms to the poor, that want relief and sustenance. Else we shal under pretence of holines, practice miserableness, like those who will pinch their own bellies, to defraud their labouring servants of their due allowance. As therefore Christ joyned Fasting, Prayer, and Alms, together in precept: so must thou join them together, like Cornelius, in practice: And therefore be sure to give at the least so much to the poor on thy Fasting-day, as thou wouldest have spent in thine own diet, if thou hadst not fasted that day. And remember, *that he that soweth plenteously, shal reap plenteously*, 2 Cor. 9. 6, and that this is a special sowing day. Let thy fasting so *daffest thee*, y it may refresh a poor Christian, & rejoyce that thou hast dined and supped in another, or rather y thou hast fasted hungry Christ in his poor members

† Vis orationem tuam volare ad cælum? Facillidus alas. Jejunium & Eleemosynam Aug. a Isa. 58. 6, &c. Zach. 7. 9. 10. b Qui jejuna: ut parcat, non ad Dei gloriam, jejuna: sed substantiæ suæ parcat. Chrysost. in Matth. 6. Matt. 6. Acts 10. 13. c Non Deo sed sibi jejuna: qui quæ

ad tempus subtrahit, non in opibus subtrahit, sed ventri post modum offerenda custodit. Greg. in Past. cap. 44. d Jejunium tuum recastigat, sed alterum lætificat. Aug. Ser. de temp. 64. Accipiat esuriens Christus quod jejunans minus accipit Christianus. Aug. de tem Ser. 157. Beatus qui jejuna: ut alar pauperem: imitatur eum Christum, qui animam suam posuit pro fratribus. Cyril. in Lev. 10.

In

In giving alms, observe two things: first, the Rules: secondly, the Rewards.

I. Rules in giving of Almes, and doing good works.

1. They must be done in obedience of Gods Commandment : Not because we think it to be good, but because God requireth us to do such and such a good deed: for such *obedience* ( 1 Sam. 15. 22. ) of the worker, God preferreth before all sacrifices, and the greatest works.

II. They must proceed from a Faith, else they cannot please God, nay, without faith the most specious works are but *shining sins, and Pharisees alms.*

III. Thou must not think by thy good Works and Alms, to merit heaven, for in vain had the son of God shed his blood, if heaven could have been purchased: either for money or meat. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine own works. For *ceterna life is the gift of God through Iesus Christ*, yet every true Christian that beleeveth to be saved, and hopes to come to heaven, must do good works ( as the Apostle saith ) for necessarie uses: which are four.

First: that God may be glorified. Secondly, that thou mayest shew thy selfe thankful for thy redemption. Thirdly that thou mayest make sure thine election unto thy self. Fourthly, that thou maiest gwin others, by thy holy devotion, to think the better of thy Christian profession. And for these uses we are said to be Gods workmanship, created in Christ Iesus unto good works, and that God hath ordained us to walk in them.

IV. Thou must not give thine alms  
to impudent vagabonds, who live in

\* Heb.

### 11.6.

Rom.

14.23.

**bSplendi-**

da pecca-

22. Aug.

c Rom.

6. ult.

d. i. Cor.

10. 31.

**2 Cor.**

3. 19.

Phil. 1.11

e Luke

**I. 74.25.**

f 2 Pet.

1.10.

g Matt.

4.16.

Isa. 61-9,

### h Eph,

**2.10.**

willful idlenesse and filthinesse, but to the religious and honest poor, who are either sick, or so old, that they cannot work, or such who work, but their work cannot competently maintain them: seek out these in the back-lanes, and relieve them. But if thou meetest one that asketh an alms for Jesus sake, and knowest him not to be unworthy, deny him not: for, it is better to give unto ten counterfeits, then to suffer Christ to go in one poor Saint, unrelieved. Look not on the person, but give thine alms, as unto Christ, in the party.

2. Of the reward of alms-deeds, and good works.

1. Alms are a speciall means to move God in mercy to turn away his temporall judgements from us: when we by a true faith (that sheweth it self by such fruits) do return unto him. Dan. 4. 34

2. Mercifull *Alms-givers* shall be the children of the Highest, and be like God their Father, who is the Father of Mercy, they shall be his stewards, to dispose his goods: his hands, to distribute his Alms. And if it be so great an honour, to be the Kings Almner, how much greater is it to be the God of heavens Alms-giver? Luke 6. 35-36. 2 Cor. 1. 3. Luke 16, 1

3. When all this world shall forsake us, then onely good works and good Angels shal accompany us, the one to receive their reward, the other to deliver their charge, a Rev. 14. 13. b Luke 16. 32.

4. Liberality in Almes-deeds is our surest foundation, that we shall obtain in eternal life a liberrall reward through the Mercy and merits of Christ. Psa. 91. 11 Heb. 1. 14 1 Tim. 6 19. c Matt. 25

Lastly, by Alms-deeds we feed and relieve Christ in his Members, and a Christ

a Prov.  
19. 17.  
b Efd.  
8. 21.  
1 Cor.  
9. 7.

a *Christ* at the *last day* will acknowledge our love, and reward us in his Mercy; and then it shall appear, that what we gave to the poor, was not lost, but *blent unto the Lord*. What greater motives can a Christian wish to excite him to be a liberal Almes giver? Thus far of the Manner of fasting. Now followeth the End.

### 3. Of the ends of Fasting.

The true Ends of Fasting are not to merit Gods favour or eternall life, (for that we have only of the gift of God through Christ) nor to place religion in bodily abstinence, (for fasting in it self is not the worship of God, but an help to further us the better to worship God.) But the true ends of fasting are three.

c 1 Tim.  
5. 23.  
d Jejunium orationem roborat, oratio sanctificat jejunium,  
Bern.  
Serm. e  
Jejun.  
e Joel  
1. 17.  
Neb. 1.  
Luke 1. 37  
1 Cor.  
7. 5.  
f Joel  
2. 18. 19.  
1 Cor. 12.  
1 Sam. 7.

First, to subdue our flesh to the spirit, but not so to weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith Salomon) *is mercifull to his Beast*, Proverb. 12, 20. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy wil, and fervently poure forth our souls unto him by prayer: for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued but by *Fasting* joyned unto *Prayer*, Matt. 17, 22.

Thirdly that by our *serious humiliation*, and judging of our selves, we may escape the judgement of the Lords: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his Iudgement from us, when we by fasting do unfainedly humble our selves before him. And indeed no child of God



God ever conscionably used this holy Exercise, but in y<sup>e</sup> end he obtained his request at the hand of God, both in receiving graces which he wanted, as appears in the examples of *a Annah*, *b Jehoshaphat*, *c Nehemiah*, *d Daniel*, *e Esdras*, *f Hester*, as also in turning away Iudgements, threatened or saln upon him: as may be seen in the Examples of the *g Israelites*, the *Ninivites*, *h Rehoboam*, *i Ahab*, *k Ezechias*, *l Manasses*: He who gave his dear Sonne from Heaven to the death, to ransom us when we were his enemies: thinkes nothing too dear on earth, to bestow upon us, when we humble ourselves, being made his reconciled friends and children.

Thus far of the private Fast.

## 2. Of the publike Fast.

A Publike Fast is, when by the *a Authority of the Magistrate*, either the whole Church within his Dominion or some speciall congregation (whom it concerneth) do assemble themselves together, to perform the fore-mentioned duties of Humiliation, either for the removing of some publike calamity threatened or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearfull sicknesse: or else for the obtaining of some publike blessing, for the good of the *c Church*, as to crave the assistance of his Holy Spirit, in the Election and ordination of fit and able Pastors, &c. or for the triall of Truth, and execution of Iustice in matters of difficulty and great importance, &c.

When any evil is to be removed, *d Joel* the *d Pastoures* are to lay open unto the people, by the evidence of Gods

S

Word,

*a a Chro.*  
*20. 1.*  
*b Neh. 1.*  
*c Dan. 2.*  
*d Esd.*  
*8. 23.*  
*e Hest.*  
*9. 1.*  
*f 1 Sam.*  
*7. 6.*  
*g Jonah*  
*h 2 Cor.*  
*12. 5. 7.*  
*&c.*  
*i 1 Kings*  
*21.*  
*k 2 Chr.*  
*32. 16.*  
*l 2 Chr.*  
*33. 18, 19*

*a Jona.*  
*3. 7.*  
*a Chro.*  
*20. 3.*  
*Ezra*  
*8. 21.*  
*b 1 Sam.*  
*7. 5, 6.*  
*Joel 2. 15.*  
*2 Chr. 20.*  
*Jonah*  
*Hest. 4.*  
*c Exo. 19.*  
*Esd. 8.*  
*Acts 1.*  
*13. 14.*

*Word, the sins which were the special causes of that calamity: call upon them to repent, and publish unto them the mercies of God in Christ, upon their Repentance. The people must hear the voice of Gods Messengers with heartie sorrow for their sins: earnestly beg pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessity of that blessing, and the goodnesse of GOD who giveth such Graces for the good of Men. The people must devoutly pray unto God for bestowing of that Grace, and that he would blesse his own means to his own glory, and the good of his Church. And when the Holy Exercise is done, let every Christian have a speciall care, according to his ability, to Remember the poor. And whosoever (when just occasion is offered,) useth not this Holy Exercise of Fasting, he may justly suspect, that his heart never felt the power of true Christianity.*

So much of Fasting. Now followeth the Exercise of holy Feasting.

*Of the Practice of Piety in Holy Feasting.*

**H**oly Feasting is a solemn Thanksgiving (appointed by Authority) to be rendred unto God on some special day, for some extraordinary Blessings or Deliverances received. Such among the Jewes, was the Feast of the Passover, to remember to praise GOD for their deliverance out of Egypts bondage: or the Feast of Purim, to give thanks for their deliverance from Hamans conspiracy. Such amongst us, are the fifth of Au-

Ma. 5. 1.

7. 10.

2 Cor.

6. 7.

Gal. 2. 10.

Exod.

12. 15.

Wester

9. 19, 21.

Med  
of practi  
per of the  
THO  
Tself  
Banqu  
pace, to  
civer,  
that holy

guest, to praise GOD for delivering our Gracious King from the bloody conspiracy of the trayterous *Gowries*: And the fifth of November, to praise GOD for the deliverance of the King and the whole State from the Popish Gunpowder-Treason. Such Feasts are to be celebrated by a publike reherfall of those speciall benefits, by spirituall Psalmes, and Dances, by *mutuall feasting*, and *sending presents every man to his neighbour*, and by giving *gifts to the people*.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon man, and that the Lords Supper is left by our Redeemer, as the chiefest memoriall of our Redemption, every Christian should account this holy Supper his chiefest and joyfull Feast in this World. And seeing that as it ministrerh to worthy partakers the greatest assurance which they have of their Salvation, so it pulleth temporal Iudgements on the Bodies, ( and without repentance ) eternall Damnation on the Souls of them who receive it unworthily. Let us see how a Christian may best fit himself to be a due partaker of so holy a Feast, and to be a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

THOUGH no man living is of himself worthy to be a guest at so holy a Banquet, yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavourerh to receive the holy Mystery, with that compe-

2 Thes.

111.

Col. 1, 12

Luke

20. 35.

Rev. 3. 4

rent measure of reverence that he hath prescribed in his word.

He that would receive this Holy Sacrament with due reverence, must conscientiously perform three sorts of duties: First, those which ought to be done before he receiveth. Secondly, those that are to be done in the receiving; Thirdly, those that are to be done after that he hath received the Sacrament. The first is called Preparation: the second Meditation: the third Action or Practice.

*Of preparation.*

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy communion, may evidently appear by five reasons.

Exod. 12.  
41. and  
23. 6.

First, because it is G O D S commandment: For if he commanded under the pain of Death, *ſ none uncircumciſed ſhould eat the Paſchall Lambe*; nor any circumciſed under four Dayes preparation: how much greater preparation doth he require of him that comes to receive the Sacrament of his Body and Blood? which as it ſucceedeth, ſo doth it exceed by manie degrees the Sacrament of the Paſſeover.

John  
13. 5.

Secondly, because the example of Chriſt teacheth us ſo much: for he waſhed *his Diſciples feet*, before he admitted them to eat of his ſupper, Signifying, how thou ſhouldeſt lay aſide all unpureneſſe of heart, and uncleannes of life: and be furniſhed with Humility and Charitie, before thou preſumeſt to taſte of his holy Supper.

1 Cor.  
11. 28.

Thirdly, because, it is the counſell of the holy Ghoſt: *Let every man examine himſelf, and ſo let him eat, &c.* And if a man, when he is to eat with an earthly Prince.

Prince, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse: How much more oughtest thou to prepare thy soul, that thou mayest behave thy self with al fear and reverence, when thou art to feast at the holy Table of the Prince of Princes?

Fourthlie, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with Divine mysteries: David would not go neer to Gods Altar, till he had first washed his hands in innocency: Much lesse shouldst thou, without due preparation, approach to the Lords table. Abimelech would not give, nor David and his men would not eat the shew-bread, but on condition that their vessels were Holy: how much lesse shouldst thou presume to eat the LORDS bread, or rather the Bread which is the Lord, unlessse the vessell of thy heart be first cleansed by repentance? and if the Lord required Joshua (as he had done Moses before) so put off his shoes in reverence of his Holines, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies: how much rather shouldest thou put off al the affections of thine earthly conversation, when thou comest neere that place, where Christ appeareth to the eie of thy faith, with wounds in his hands and side, for the redemption of his Friends? And for this cause it is said, That the Lambs Wife hath made her self ready for his marriage. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramentall Grace, or in Heaven married unto him by eternall glorie.

Prov.  
23, 1, 2.

Psalme  
26, 6.

1 Sam.  
11, 4.

Exod. 3. 5.  
Josh. 5.  
1. 5.

Revel.  
19. 7.

Gen. 3.  
24.

1 Sam.  
6. 9.  
2 Sam.  
6. 7.  
2 Chro.  
21. 18,  
&c.

1 Cor.  
11. 25,  
&c.

1 Cor.  
11. 16.

Fifthly, because that God hath ever smitten with fearfull Judgements, those who have presumed to use his holy Ordinance without due fear and preparation. GOD set a *flaming sword in a Cherubims hand*, to have smitten our first Parents, being defiled with sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of life: Fear thou therefore to be smitten with the sword of Gods vengeance, if thou presumest to go to the church with an impenitent heart to eat the Sacrament of the Lord of life. God smote 50000 of the *Bethshemims* for looking irreverently into his Ark; and killed *Vzza* with sudden death, for but *rash touching of the Ark*, and smote *Vzziah with a Leprosie* for meddling with the Priests Office, which pertained not unto him. The fear of such a stroak made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the *Passover*. And it is said, that the Lord heard *Ezechiah*, and healed the people: Intimating, that had it not been for *Ezechiahs Prayer*: the Lord had smitten the people, for their want of due preparation. And the man, who came to the *Marriage Feast* without his *Wedding Garment*, or examining himself, was examined of another, and thereupon bound hand and foot, and cast into utter darkness, Matth. 22, 12. And S. Paul tels the *Corinthians*, that for want of this preparation, in examining and judging themselves before they did eat the *Lords Supper*. GOD had sent that fearfull sicknesse amongst them; whereof some were then sick, others weak, and many slain asleep. that is taken away by temporall death:

Info-

Inſomuch, that the Apoſtle ſaith, that  
 every unworthy receiver eat his own  
 Judgement: temporal if he repents, eter-  
 nal if he repents not: and that in ſo hay-  
 nous a meaſure, as if he were guilty of the  
 very Body, and blood of the Lord, whereof  
 this Sacrament is a holy ſigne and Seal.  
 And Princes puniſh ſuch indignity offered  
 to their great Seal, in as deep a meaſure,  
 as that which is done to their own Per-  
 ſon, whom it repreſenteth. And how hai-  
 nous the guiltineſſe of Chriſts Blood is,  
 may appear by the miſery of the Jewes,  
 ever ſince they wiſhed his Blood to be on  
 them and their children. But then thou wilt  
 ſay? it were ſafer to abſtain from com-  
 ming at all to the Holy Communion.  
 Not ſo: for God hath threatned to puniſh  
 the wilful neglect of his Sacraments with  
 eternal damnation both of Body and ſoul.  
 And it is the Commandment of Chriſt,  
 Take, eat, do this in remembrance of me, and  
 he wil have his Commandement under  
 the penalty of his curſe, obeyed, and ſee-  
 ing that this Sacrament was the greateſt  
 token of Chriſts love, which he left at  
 his end to his friends, whom he loved  
 to the end, therefore the neglect and  
 contempt of this Sacrament muſt argue  
 the contempt and neglect of his love,  
 and blood-ſhedding: then which, no ſin in  
 Gods account can ſeem more haynous.  
 Nothing hinders why thou mayeſt not  
 come freely to the Lords Table: but be-  
 cauſe thou haſt rather want the love  
 of God, then leave thy filthy ſins. O  
 come, but come a gueſt prepared for the  
 Lords Table, ſeeing they are bleſſed, who  
 are called to the Lambs Supper. O come, but  
 come prepared: becauſe the efficacy of  
 this Sacrament is received according to

1 Cor.

11. 29.

Verſe 27.

Matth. 1

27. 25.

Num.

9. 13.

Heb. 2. 9.

Matt. 16.

1 Cor. 11.

1 John

13. 1

John 13. 1

H. b. 10.

28. 29.

Revel.

19. 9.

† Efficacia

Euchari-

ſtiæ non

æqualiter

ſe habet,

quo ad

omne ſi-

delis, ſed

pro ratio-

ne fides

commu-

nicant-

ium.

Origen,

the proportion of the Faith of the Receiver.

This proportion consists in the serious consideration of three things. First, of the worthinesse of the Sacrament, which is tearmed to discern the Lords Body. Secondly, of thine own unworthinesse, which is to judge thy self. Thirdly, of the means whereby thou mayest become a worthy receiver, called Communication of the Lords Body.

*1. Of the worthinesse of the Sacrament.*

**T**He worthinesse of this Sacrament is considered three wayes: first by the Majesty of the Author ordaining. Secondly, by the preciousnes of the parts whereof it consisteth. Thirdly, by the excellency of the ends for which it was ordained.

*1. Of the Author of the Sacrament*

The Author was not any Saint or Angell: but our Lord Jesus, the eternall Son of God. For it pertaineth to Christ onely under the New Testament, to institute a Sacrament, because he only can promise and performe the Grace that it signifieth. And we are charged to heare no voice but his in his Church. How sacred should we esteem the Ordinance that proceedeth from so Divine an Author?

*2. Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the earthly signes signifying: Secondly the divine Word sanctifying: Thirdly, the Heavenly graces signified.

First, the Earthly signes are bread and wine, 1 Cor. 11, 23, &c. Prov. 9. 5, in number two, but one in use.

Se-

Matth.  
17. 5.



Secondly, the divine Word, is the Word of *Christ's institution*, pronounced with *Praiers and blessings*, by a lawfull Minister, Heb. 5, 4. Num. 16, 40. 1 Cor. 10, 16. The Bread and Wine without the word are nothing, but as they were before, but when the Word cometh to those Elements, then they are made a Sacrament, and God is present with his own ordinance, & ready to perform whatsoever he doth promise. The divine words of blessing do not change or annihilate the substance of *bread and wine*: (for if their substance did not remain, it could be no Sacrament:) but it changeth them in use and in name. For that which was before but common bread and wine to nourish mens bodies, is after *bread and wine*, destined to an holy use, for the feeding of the souls of Christians. And where before they were called bread and wine, they are now called by the Name of those holy things which they signifie, *The body & blood of Christ*: the better to draw our minds from these outward elements, to the Heavenly graces, which by *bread and wine* they represent, to *spiritual* uses of our faith. Neither did Christ direct these words, *This is my body, This is my blood*, to the bread and wine, but to his disciples, as appears by the words going before, *Take ye, eat ye*. Neither is *bread and wine* but in the same sense that the cup is the *New Testament*, viz. by a Sacramentall Metonymie. And Mark notes

Eucharistiae Sacramentum non de aliorum manu quam praesidentium sumamus. Tert. l. de Cor. cap. 3. a Qui est terra panis percipiens vocacionem Domini, non jam communis panis est, sed Eucharistia ex duabus rebus constans, terrena & caelesti. Iren. l. 4. cap. 30. Per Sacramentum corporis & sanguinis Domini divinae effici-

unt consortes naturae, & tamen esse non desint substantia vel natura panis & vini. Gelas contra Eutychyst. Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturae adjiciens. Theodores. Dialog. 1.

S 5

plainly,

plainly, that the words, *This is my Blood, &c.* were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, Mark 14. 23, 24. And afterwards in respect of the naturall substance thereof, he calls that the fruit of the Wine, which in respect of the spirituall signification thereof, he had before termed his Blood, Verse 25, after the manner of terming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him, and he bids us eat not simply his Body, but his body as it was then broken, and his blood shed, which S. Paul expounds to be but the *a Communion of Christs body, and the Communion of his Blood*, that is, an effectual pledge that we are partakers of Christ, and of all the merits of his Body and blood. And by the frequent use of this Communion, Paul will have us to *b make a shew of the Lords death till he come c from heaven, and till we as d Eagles shall be caught up into the ayre to meet him*, who is the blessed carkeas and life of our souls.

a 1 Cor.  
10. 16.

b 1 Cor.  
11. 26.

c Acts  
3. 21 and  
11. 11.

Heb. 8. 12.  
d Matr.

24. 27, 28.

Thirdly, the spirituall graces are likewise two, the Bodie of Christ, as it was with the feeling of Gods anger due to us, crucified: and his blood, as it was (in the like sort) shed for the remission of our sins, they are also in number two, but in use one, viz. who'e Christ with all his benefits offered to all, and given indeed to the faithfull. These are the three integral parts of this blessed Sacrament, the Signe, the Word, and the Grace. The Signe without this Word, or this Word without the Signe can do nothing: and both conjoynd are unprofitable without the grace signified: but all three concurring, make an effectual

Sa

Sacrament to a worthy Receiver. Some receive the outward Signe without the spirituall Grace, as Judas, who (as Augustin faith) received \*The Bread of the Lord, but not the Bread which was the Lord. Some receive the spirituall grace without the outward signe, as the Saint Thief on the Crosse: and innumerable of the Faithfull, who Dying desire it, but cannot receive it through some external impediments: but the worthy Receivers, to their comfort, receive both in the Lords Supper.

Christ chose Bread and wine (rather then any other Elements) to be the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto: Secondly, to teach us, that as mans temporall life is chiefly nourished by a bread, and cherished by Wine: so are our souls by his body and blood sustained and quickened unto eternal life. Christ appointed Wine with the Bread to be the outward signes in this Sacrament, to teach us; first, that as the perfect nourishment of mans body consists both of Meate and Drink. So Christ is unto our souls not in part, but in perfection, both salvation and nourishment: Secondly, that by seeing the sacramentall Wine apart from the Bread, we should remember how all his precious blood was spilt out of his blessed body for the remission of our sins. The outward signes the Pastor gives in the church, and thou doest eat with the Mouth of thy Body: the spirituall grace Christ reacheth from heaven, and thou must eat it with the mouth of thy Faith.

3. Of the Ends for which this holy Sacrament was ordained.

\* Panem Domini, non panem Dominicum. Aug.

a David calls bread the strength of mans heart. Psal. 104. 1. Isa. the stay of Bread. chap 1. Ezech the staffe of Bread. cap. 4. 16. Homer mulon andron.

The

The excellent and admirab'e Ends or Fruits, for which this blessed Sacrament was ordained, are seven.

*Of the first End of the Lords Supper.*

1, To keep Christians in a continuall  
 a remembrance of that propitiatory Sacrifice, which Christ, once for all, offered by his Death upon the crosse, to reconcile us unto God. *Do this* (saith Christ) *in remembrance of me.* And (saith the Apostle) *b As oft as ye shall eat this bread, and drink this Cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the preaching of the Word) *c Iesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them:* for the whole action representeth Christs death; the breaking of the blessed Bread, the crucifying of his blessed Body: and the powring forth of the sanctified wine, the shedding of his holy Blood. Christ was once in himself really offered: but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithfull.

d Metanumiko.  
 e Incusentum  
 sacrificium,

If it be unbloody, because it is void of blood, then it is not Christs naturall body. If because it is offered without shedding of blood, then it is not available for the remission of sins Heb. 9. 11.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but d figuratively, because it is a memoriall of that propitiatory sacrifice, which Christ offered upon the Crosse. And to distinguish it from the real Sacrifice, the Fathers call it the e unbloody Sacrifice. It is also called the Eucharist, because that the Church in this action offereth unto God the Sacrifice of praise and thanksgiving for her Redemption, effected by the true and onely expiatory Sacrifice of Christ upon the Crosse. If the sight of Moabs King, sacrificing on his walls his

own son to move his gods to rescue his life, 2 Kings 3, 27, moved the assailing Kings to such pity, that they ceast their assault, and raised their siege: how should the spiritual sight of God the Father, sacrificing on the Crosse his onely begotten Son, to save thy soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice bee expiated by any meaner rancome?

*Of the second End of the Lords Supper.*

2. To confirm our Faith: for GOD by this Sacrament doth signifie and seal unto us from Heaven, that according to the promise and new covenant which he hath made in Christ, he will truly receive into his Grace and Mercy all penitent beleivers, who duly receive this holy Sacrament, and that for the merit of the Death and passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, *a The Seal of the new covenant, and remission of sins.* In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with *b Samsons Mother:* *If the Lord would kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have shewed all those things, nor would at this time have told us such things as these.*

*Of the third End of the Lords Supper.*

3. To be a pledge and symbble of the most neer and effectuell Communion which Christians have with Christ, *c The cup of blessing, which we blesse,* quod aliud quam Dominic corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? Can. dist. 2. de consec. cum frangitur. 37. a Rom. 4. 11, Maith. 26. 28. a Cor. 11. 29. b Jude 13, 32, c 1 Cor. 10. 16.

Christo  
cum Patre  
& Spiritu  
Sancto  
sacrifici-  
um panis  
& vini, in  
fide &  
charitate  
sancta  
Ecclesia  
Catholica  
offerre  
non ces-  
sat.

Aug. de  
fide ad  
Per. Diac.  
cap. 10.  
Cum  
frangitur  
hostia,  
dum san-  
guis de  
calice in

ore fide-  
lium san-  
ditur,  
quod ali-

a John  
 14. 16.  
 b 1 Cor.  
 6. 17.  
 Koliesis.  
 c Eph.  
 3. 17.  
 ka:oi-  
 ke:fi.  
 John 5. 5.  
 Eph. 6.  
 fuffoma.  
 d Eph.  
 2. 35  
 Col. 1. 18.  
 Rom.  
 12. 4, 5.  
 Ephes.  
 3. 19. 20.  
 1 Cor.  
 10. 17.  
 Ephes.  
 5. 31, 32.  
 Rev. 21. 2.

Phil. 3. 12.

is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? that is, a most effectuell signe and pledge of our communion with Christ. This union is called, a *Abiding in us*, b *Ioyning to the Lord*, c *Dwelling in our hearts*: and set forth in the holy scriptures by divers similies. First, of the *Vine and branches*: secondly, of the d *Head and body*: thirdlie of the *Foundation and building*: fourthlie, of one *Loaf* confected of many grains: fiftly, of the *Matrimoniall union* twixt Man and Wife, and such like. And it is threefold betwixt Christ and christians. The first is naturall, betwixt our humane nature, and Christs divine nature in the person of the Word: The second is mystical, betwixt our persons absent from the Lord, and the person of Christ God and Man, into one mystical Body. The third is celestially, betwixt our persons present with the Lord, and the person of Christ a Body glorified: these three conjunctions depend each upon other. For, had not our nature been first hypostatically united to the nature of God in the second person; we could never have been united to Christ in a mysticall body. And if we be not in this life (though absent) united to Christ by a mysticall union, we shall never have communion of glory with him in his heavenly presence. The Mysticall communion (chiefely here meant,) is wrought betwixt Christ and us by the spirit of Christ, apprehending us; and by our Faith (stirred up by the same spirit) apprehending Christ again. Both which Saint Paul doth most lively expresse. *I follow after, If that I may apprehend that for which also I am apprehended of Christ*

Christ Jesus. How can he fall away that holdeth, and is so firmly holden? This union he shall best understand in his Mind, who doth most feel it in his Heart. But of all other times, this union is best felt, and most confirmed, when we do duely receive the Lords Supper. For then we shal sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by faith and the Holy Ghost, as by the cords of Love, neerer and neerer to his Holinesse.

From this communion with Christ, there followeth to the faithful many unspeakable benefits.

As first, Christ took by *imputation* all their sins, and guiltinesse upon him, to satisfy Gods Justice for them: and he freely gives by *imputation* unto us all his righteousness in this life and all his right unto eternall life when this is ended: and counteth al the good or ill that is done to us, as done to his own person.

Secondly, there floweth from Christs nature into our nature, united to him, the lively Spirit and breath of Grace, which reneweth us to a spiritual life, and so sanctifieth our minds, wills, and affections, that we daily grow more and more conformable to the Image of Christ.

Thirdly, he bestoweth upon them all saving graces necessary to attain eternal life, as the sense of Gods love, the assurance of our Election, with regeneration, justification, and grace to do good works, til we come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the undefiled members of Christs holy body, and to beware of all uncleannesse, and filthiness, knowing that they live in Christ, or

2 Cor.  
15. 2.  
Rom.  
4. 25  
1 Pet.  
3. 14.  
Phil 3. 9.

Matth.  
25. 25.  
Acts 9. 4.  
Matth.  
25. 45.  
Zach. 2. 8.  
Eph 4.  
23. 24.  
Rom.  
8. 29.  
2 Cor.  
3. 18.  
John  
15. 5.  
and 1. 16.

1 Cor. 8. 1  
4. 6, 7, 19.

rather, that *Christ liveth in them*. From this union with Christ (sealed unto us by the Lords Supper) S. Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10, 16. and *Adultery*. 1 Cor, 16, 15, 16.

Lastly, from the former Communion twixt Christ and christians, there flowes another communion, twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lords Supper, in y<sup>e</sup> whole church, being many, do al communicate of one Bread, in that holy action. *We being many, are one Bread and one Body*, for we are all partakers of that one Bread, that as the Bread, which we eat in the Sacrament, is but one, though it be confected of many grains, so all the faithful, though they be many, yet are they but *one mystical body under one Head*, which is *Christ*. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might be one, to teach us at once, how much this Unity pleaseth him. This Union betwixt the faithful, is so ample, that no distance of place can part it: so strong that death cannot dissolve it: so durable, that time cannot wear it out: so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of souls is termed the *communion of Saints*, which Christ effecteth by six special means. First, by governing them all by one, and the same holy Spirit. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *own Love* into al their hearts. Fourthly, by *regenerating* them all by

1 Cor.  
10. 17.

John 17.  
11. 21, 22.  
23, 26.

1 Cor.  
4. 13.

Eph. 4. 5.  
a Rom.  
5. 5.  
b Tit. 3. 5.  
Ephes.  
4. 7.



by one and the same Baptisme. Firstly, by  
nourishing them all with one and the  
same spirituall Food. Sixtly, by being  
one quickning Head, of that one Body  
of his church, which he reconciled to  
God in the body of his flesh. Hence it  
was, that the multitude of Beleevers in  
the Primitive church were of one heart  
and of one Soul, in truth, affection, & compas-  
sion. And this should teach Christians to  
Love one another: seeing they are all  
members of the same holy and mysticall  
Body, whereof Christ is head: And ther-  
fore they should have all a Christian sym-  
pathie, and fellow-feeling to rejoyce  
one in anothers joy, to condole one in  
anothers grief, to bear with one anothers  
infirmity; and mutually to relieue one  
anothers wants.

*Of the fourth End of the Lords Supper.*

4. To feed the souls of the Faithfull in the  
assured hope of life everlasting. For this sa-  
crament is a signe and pledge unto as  
many as shal receive the same according  
to Christs Institution: that he wil, accor-  
ding to his promise, by the vertue of his  
Crucified body and blood, as verily feed  
our souls to life Eternal: as our bodies are  
by bread and wine nourished to this  
temporall life. And to this end Christ in  
the Action of the sacrament, d really gi-  
ueth his very body and blood to every  
faithful Receiver. Therefore the sacrament  
is called *the communion of the body and blood of*  
*the Lord.* And *e communication* is not of

*ind etum salutarem, Calv. in Comment. in 1 Cor. 11. v. 29. 1 Cor. 10. 16. e Quod se nobis communicar, id se  
vicana Spiritus Sancti virtute, quæ res, locorum distantia  
sejunctas, ac procul distitas, non modo aggregare, sed co-  
munare in unum potest. Calv. in Cor. 11. 25,*

a 1 Cor.  
13, 17.  
& 11. 33.  
b Col 3.  
18, & 12.  
c Acts  
4. 32.  
d Audis  
quid ver-  
ba sonent:  
neque  
enim  
mortis  
tantum  
ac resur-  
rectionis  
su bene-  
ficio  
nobis  
offert  
Christus,  
sed cor-  
pus ipsum  
in quo  
passus est  
ac resur-  
rexit.  
Conclu-  
do rea-  
liter, hoc  
est, vero  
nobis  
in comu-  
dari  
Christi  
corpus  
ut sit  
nimis  
i ostendit

things absent, but present: neither were it the Lords Supper, if the Lords body and blood were not there. Christ is verily present in the Sacrament, by a double Union; whereof the first is spirituall twixt Christ and the worthy receiver: the second is sacramentall, twixt the body and blood of Christ, and the outward signes in the sacrament. The former is wrought by means that the same holy spirit, dwelling in Christ, and in the faithfull, \*incorporateth the faithfull, as members unto Christ their Head, and so makes them one with Christ, & partakers of al the graces, holinesse, and eternall glory which is in him, as sure and as verily as they hear the words of the promise, & are partakers of the outward signes of the holy sacrament. Hence it is, that the wil of Christ is a true Christians will: and the Christians life is Christ, who liveth in him, Gal. 2.10, If you looke to the things that are united, this union is essentiall: if to the truth of this union, it is reall. If to the manner how it is wrought, it is spirituall. It is not our faith, that makes the body and blood of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but receive and apply unto our soules, those heavenly graces which are offered in this Sacrament.

The other, being the Sacramentall union, is not a *Physicall* or *Locall*, but a *Spirituall* conjunction of the earthly signes, which are Bread and Wine, with the heavenly graces, which are the Body and Blood of Christ in the act of receiving: as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same instant of time that the worthy Receiver eateth with

\* Hæc  
(scil. corpus & sanguis Domini) acceptaque haustid efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. lib 8, de Trin.  
Jam corpus Christi in meo corpori sociatum est, & sanguis ejus meam carnem generat. By Agnitionem ædum apud Ambr.  
a Corpus non adest cum pane. omom, id est, simul loco, sed ama, id est, simul tempore,

his  
Loc  
of  
of  
dow  
but  
men  
not  
you  
plain  
with  
bele  
his b  
bloo  
and  
God  
ally  
ther  
bod  
must  
Sacr  
be v  
bod  
to b  
of F  
Gho  
abse  
with  
great  
ding  
The  
fore  
such  
exhi

Volu  
nion  
esse o  
verba  
esse  
not p

his mouth the bread and wine of the Lord: he eateth also with the mouth of his Faith, the very body and blood of Christ. Not that a Christ is brought down from heaven to the Sacrament, but that the holy Spirit, by the Sacrament, lifts up his mind unto Christ, not by any locall mutation, but by a devout affection: so that in the holy contemplation of Faith, he is at that present with Christ, and Christ with him. And thus beleeving and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his Soul unto God: his Soul is hereby more effectually fed in the assurance of eternall life, then bread and wine can nourish his body to his temporall life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly seen with the eyes of the body, and the body and Blood of Christ to be spiritually discerned with the Eye of Faith. But the form how the holy Ghost makes the body of Christ, being absent from us in place, to be present with us by our union, S. Paul teares a great Mystery; such as our understanding cannot worthilie comprehend. The Sacramentall bread and wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite and give to every worthy Re-

a Quam  
coena  
coele-  
stis sit  
actio,  
mini-  
me ab-  
surdum  
est Chr-  
istum in  
coelo  
manen-  
tem a  
nobis  
recipi,  
Calv.  
in  
1 Cor.  
11. 25.  
b Fi-  
dem  
mitte  
in coe-  
lum, &  
eum in  
terris  
tan-  
quam  
prae-  
sentem  
tenu-  
isti,  
Aug.  
Epist.  
3. ad

Volaf. Fidem quam dico, non intelligo quam libet opi-  
nionem, sed fiduciam, qua, quum audis panem tesseram  
esse corporis Christi, non dubitas impleri a Domino, quod  
verba sonant, corpus quod nequaquam cernis spirituale  
esse tibi alimentum, vimque ex Christi carne vivificum in  
nos per spiritum diffundi, Calv, ibid, Eph. 5. 23.

a Ego  
tunc nos  
demum  
parti-  
cipare  
Christi  
bonis  
agnosco,  
post-  
quam  
Cristi-  
sum ip-  
sum ob-  
tinemus.  
Obti-  
netur  
non  
tantum  
quum  
pro  
nobis  
factum  
fuisse  
victi-  
mam  
credi-  
mus :  
sed dum  
in no-  
bis ha-  
bitat,  
dum  
ejus  
sumus  
mem-  
bra,  
ex car-  
ne ejus,  
dum in

unam denique & vitam & substantiam (ut ita loquar)  
cum ipso coalescimus. Calvin. ibid. b Luke 24. 39, 40.  
c 1 Corin. 12. 13. d 1 Sam. 14. 27. e Judges 7. 13.  
f 1 Kings 18. 6, 7. g Psalm 78. 24, 25. Num. 11. 25.  
h Iohn 6. 32, 35, 49, 50. i Iohn 6. 51, 53. k Iohn  
6. 35.

ceiver, not a onely his Divine vertue  
and efficacy, but also his very body and  
blood, as verily as he gave to his Disci-  
ples the Holy Ghost, by the signe of his  
sacred Breath; or Health to the disea-  
sed, by the Word of his mouth, or touch  
of his hand or garment. And the appre-  
hension by faith is more forcible, then  
the exquisitest comprehension of Sense  
or Reason. To conclude this point:  
this holy Sacrament is that blessed  
bread, which being eaten, opened the  
eyes of theb Emaunites, that they knew  
Christ. This is that Lordly Cup, by  
which *c we are all made to drink into one  
spirit* : This is that *Rocke*, flowing  
with d *Honey*, that reviveth the faint-  
ing spirits of every true Jonathan,  
that taste it with the mouth of Faith:  
This is that e *barley loaf*, which tum-  
bling from above, strikes down the tents  
of the Midianites of infernall darke-  
nesse. Elias Angelicall f *cake and water*  
preserved him fortie dayes in Horeb,  
and g *Manna* (Angels food) fed the Israe-  
lites forty yeers in the wilderness: but  
this is that h *true bread of life*, and hea-  
venly *Manna*, which if we will duly eat,  
will nourish our Souls for ever unto  
life i eternall. How should then our souls  
make unto Christ that request from a *spin-  
tuall* desire, which the Capernaïtes did  
from a carnall motion? k *Lord, evermore  
give us this bread.*

*The first End of the Lords Supper.*

§. To be an assured pledge unto us of our Resurrection. The Resurrection of a Christian is two-fold: first, the a spirituall resurrection of our souls, in this life, from the death of sin, called the first Resurrection: because that by the trumpet-voice of Christ, in the preaching of the Gospell, we are raised from the death of sin, to the life of grace: b *Blessed and holy is he* (saith Saint John) *who hath part in the first Resurrection: for on such the second death hath no power.* The Lords Supper \* is both a mean and a pledge unto us of this spirituall and first Resurrection. c *He that eateth me, even he shall live by mee.* And then are wee fit Guests to d sit at the Table with Christ, when like Lazarus wee are raised from the death of sin, to newnesse of life:

The truth of this first resurrection will appeare by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth with Samuel, *Here I am, speak, Lord, for thy servant heareth.* And with David, *O God my heart is ready.* And with Paul, *Lord, what wilt thou have me to do?* Then surely, thou art raised from the death of sin, and hast thy part in the first Resurrection: but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, &c. then surely thou hast but a name that thou livest, but thou art dead, as Christ told the Angell of the church of Sardis, and thy soul is but as salt to keep thy body sweet.

a Iohn  
5. 12.  
Rom. 6.  
4 5. 6.  
b Rev.  
20. 6.  
\* Hinc  
apud pri-  
scos Sa-  
cramen-  
tum bap-  
tisma  
appella-  
tur, Salus.  
Sacramen-  
tum vero  
Dominici  
corporis.  
Vita Aug.  
l.b. 1. de  
peccato-  
rum me-  
ritis. c. 14.  
c Iohn  
6. 57.  
d Iohn  
17. 2.  
1 Sam.  
2. 10.  
Psalm  
108. 1.  
Acts 9. 9.

Rev. 3. 1.

Secondly, the corporall resurrection of our bodies at the last day; which is called that second resurrection, which freeth us from the first death. He that eateth my flesh, and drinketh my blood hath eternall life, and I will raise him up at the last day. For this Sacrament a signifieth and sealeth unto us, that Christ died and rose againe for us, and that his flesh quickneth and nourisheth us unto eternall life, and that therefore our bodies shall surely bee raised to eternall life at the last day. For seeing our Head is risen: all the members of the bodie shall likewise surely rise again. For how can these bodies, which (being the *weapons of Righteousnesse*; Rom. 16, 13; *Temples of the Holy Ghost*, 1 Cor. 6, 19, and *members of Christ*) have been cfeed and nourished with the Body and Blood of the Lord of Life, but be raised up again at the last day? And this is the cause that the bodies of the Saints being dead, are so reverently buried and laid to sleep in the Lord. And their buriall places are termed the *beds* and *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as Malefactorours

a John  
6. 54.  
b Hinc  
papis  
& vinum  
a vete-  
ribus  
nomi-  
natur  
symbo-  
la resur-  
rectionis  
Con.  
Nice.  
John  
6. 51.  
Caro  
Christi  
non in  
fese, sed  
in verbo  
ipso hypo-  
statice u-  
nito vi-  
vifica est:  
Cyr. in  
Job. 10. 13

Et quia est propria caro verbi cuncta vivificantis. Synod. Ephes. de recta fide ad Reginas, vivificat. 1. Ratione meriti obedientiae, quia Christi caro pro credentibus oblata fuit in Sacrificium: 2. Ratione copulationis nostrae cum Christo, quia non possumus ad Deum vitae fontem perungere, nisi carae illa Christi mediante, & quatenus carni illi quasi membra sumus iuncti. Caro non prodest. John 6. 63. 2. Carnalis opinio non convenient cum mysterio manducationis carnis Christi. c. Quo modo negant carnem capacem esse resurrectionis, quae sanguine & corpore Christi nutritur? Iren. lib. 4. cap. 34. d. Isa. 26. 19. 20.

out of the Goal, to receive their sentence, and deserved execution: but the elect shall arise by vertue of Christs resurrection, and of the communion which they have with him, as with their Head. And his resurrection is the <sup>a</sup> cause and assurance of ours. The <sup>b</sup> resurrection of Christ, is a christians particular faith, and resurrection of the dead, is the child of Gods chiefest confidence. Therefore christians, in the primitive church: were wont to salute one another in the Morning with these phrases. *The Lord is risen:* and the other would answer: *True, the Lord is risen indeed.*

*The first End of the Lords Supper.*

6. To seal unto us the assurance of everlasting life, Oh, what more wished or loved, then life! or what do all men naturally more, either <sup>d</sup> feare or abhor then death! Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth, in comparifon of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, <sup>e</sup> *That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the World.* He therefore, who duely eateth of this holy Sacrament, may truly say, not onely, *Credo vitam eternam*, I beleve the life everlasting: but also, *Edo vitam eternam*, I eat life everlasting. And indeed this is <sup>y</sup> true tree of life, which God hath planted in the midst of <sup>y</sup> Paradise of the church: & wherof he hath promised to give every one that overcometh,

*farrest. Carn. d Omnium terribilium terribili* <sup>f</sup> *farrest. Carn. d Omnium terribilium terribili*

<sup>a</sup> Christi  
resurre-  
ctio in  
qua no-  
stra inni-  
tatur  
commu-  
nis resur-  
rectionis,  
sile ius-  
ser est.

Theod.

<sup>b</sup> Mor-  
tuum esse  
Christum  
etiam Pa-  
gani cre-  
dunt;  
resur-  
rexisse

vero pro-  
pria

Fides est  
Christia-  
norum.

Aug. lib.  
10. con-  
Faut.

cap. 19.  
<sup>c</sup> Tota  
fiducia

Christia-  
norum est  
resurre-  
ctio mor-  
tuum.

Tert. lib.  
5. de re-

to eat. And this Tree of life, by infinite degrees excelleth the Tree of life that grew in the Paradise of Eden, for that had his root in the earth, this from heaven: that gave but life to the body, this to the soul; that did but preserve the life of the living; this restoreth life to the dead. The leaves of this tree, heal the nations of beleevers, and it yeelds every month a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his table to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh End of the Lords Supper.*

**Milites  
Sacra-  
mento  
erant ju-  
vati &  
abstricti  
ad pro-  
bandum  
soli impe-  
ratori  
fidelita-  
tem &  
obedien-  
tiam.**

7. To bind all Christians, as it were by an oath of fidelitie, to serve the one only true God: and to admit no other propitiatory Sacrifice for sins, but that one real sacrifice which by his death Christ once suffered, and by which he finished the sacrifice of the Law, and effected eternall Redemption, and Righteousnes for all beleevers. And so to remain for ever a publike mark of profession, to distinguish Christians from all Sects and false Religion, & seeing that in the Masse there is a strange Christ adored, not he that was born of the Virgin Mary: but one that is made of a Wafer-cake: and that the offering up of this Breaden god is thrust upon the church, as a propitiatorie sacrifice for the quick & the dead: all true Christians, upon the danger of wilful perjury, before the Lord Chief Justice of heaven and earth, are to detest the Masse, as y<sup>e</sup> Idol of indignation, which



is most derogatory to the all-sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we al swear, that all reall sacrifices are ended by our Lords death: and that his body and blood once crucified and shed, is the perpetual food, and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

**A** Man shall best perceive his own unworthinesse, by examining his life, according to the ten commandments of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrarie to every one of the commandments: remembering, that without *repentance* and Gods mercy in Christ, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandments. And having taken a due survey both of thy sins and miseries, retire to some secer place, and there putting thy self in the sight of the Judge, as a guilty malefactor, standing at the Bar to receive his sentence, bowing thy knees to the earth, smiting thy brest with thy fists, and bedewing thy cheek with thy tears, confesse thy sins, and humbly ask him mercy and forgivenesse, in these or the like words:

*An humble confession of sinnes, to be made unto God, before the receiving of the Holy Communion.*

**O** GOD and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto me, and

*Dent.*  
27. 26.  
*Gal.* 3. 10.

a Luke

15.

b The 1

Com-

mande-

ment.

Deut.

6. 5.

Matth.

12. 37.

38.

Levir.

19. 14.

Psalms

21. 5, 6.

Psalms

38. 8.

c Com-

mande-

ment.

Deut.

12. 32.

Matth.

15. 9.

d Gal. 3. 5

e The

3 Com-

mande-

ment.

Phil. 2. 10.

Eccles.

4. 17.

1 Kings

19. 10.

Ier. 5. 2

f Here

confesse

thy rash

and false

swea-

ring.

g The

4 Com-

mandement.

Acts 20. 7.

1 Cor. 16. 2.

Here confesse

thy travelling on the Sabbath,

and thy leaving the holy

Exercise to go to sporting or feasting.

the wickednesse which I have committed against heaven and against thee, I am ashamed of my self, and confusion seems to cover my face as a vail: for which of thy commandments have I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Laws: For the love of my heart hath not so intirely cleaved unto thy Majesty, as to vain and earthly things: I have not feared thy Judgements, to deter me from sins, nor trusted to thy Promises, to keep me from doubting of my temporall, or from despairing of mine eternall state. I have made the Rule of thy divine worship to be what my minde thought fit, not what thy word prescribed: finding my heart more proan to remember my blessed Saviour in a painted picture of mans device, rather then to behold him crucified in his Word and Sacraments, after his own ordinance. Where I should never use thy Name (whereat all knees do bow) but with religious reverence, nor any part of thy worship, without due preparation and zeal: I have blasphemously abused thy holy name, to rash and customary oathes: yea, I have used oathes by thy sacred name, and false covers of my filthy sins. And I have bin present at thy service oft-times more for ceremony, then conscience, and to please men more then to please thee, my gracious God.

Where I should sanctifie g thy Sabbath Day, by being present at the publike exercises of the church, and by meditating privately on the Word and Works of God, and by visiting the sick,

thy travelling on the Sabbath, and thy leaving the holy Exercise to go to sporting or feasting.

and

and relieving of my poor brethren: alas, I have thought those holie Exercises a burden, because they hindred my vain sports: yea, I have spent many of thy Sabbath in mine own prophane pleasures, without being present at any part of thy divine worship.

Where I should have given all due reverence to my Naturall, Ecclesiasticall, and Politick parents, I have not shewed that measure of dutie and affection to them, which their care hath deserved. I have not had thy *Ministers* in such singular love for their works sake, as I ought, but I have taunted at their zeal, and hated them, because they reprov'd me justly. And I have carried my self contemptuously against thy Magistrates and Ministers, though I knew that it is thine Ordinance, y I should be obedient to them \*.

Where I should be a *slow to wrath*, and ready to forgive offences, and not suffer the sun to go down upon my wrath, but to do good for evil, loving my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage, & harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather then to eat of thy holy Supper c.

Where I should keep my mind from all filthy lusts, and my body from all uncleanness: O LORD, I have defiled both, and made my heart a Kage of all impure thoughts, and my minde a very Stye of the unclean spirit. Yea,

a Prov. 19. 11. b Eph. 4. 31. Mark 5. 44. c Here confesse thy hastinesse and furie, and if thou hast beene any way the cause of any mans death unjustly, or crueltie. d The 7 Commandment, 1 Thes. 4. 3, &c. Rom. 6. 13. Here confesse unto God thy secret pollutions, fornication, adultery, if Satan hath so far prevailed over thee.

The 5  
Com-  
mande-  
ment.  
1 Thes.  
5. 13.  
Gal. 4. 15.

\* Here  
confesse  
thy dis-  
obedi-  
ence  
to thy  
parents,  
mini-  
sters,  
magi-  
strates,  
masters,  
or tu-  
tours.  
The 6  
Com-  
mande-  
ment.

the

the remedy which thou (Lord) hast ordained for incontinency, could not contain me within the bounds of chastity: for by doting on Beauty, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh. a

b Where I should have lived in uprightness, giving every man his due, being contented with mine own estate, and living conscionably in my lawfull calling, should be ready (according to mine ability) to lend and give unto the poor: Oh Lord, I have by oppression, extortion, bribes, cavillation, and other indirect dealings, under pretence of my calling and office, robbed and purloined from my fellow Christians: yea, I have received, and suffered Christ, where I was trusted many a time in his poor members, to stand hungry, cold and naked, at my door; and hungry, cold and naked, to go away succourlesse, as he came: and when the leannes of his cheeks pleaded pittie, the hardnesse of my heart would shew no compassion c.

d Where I should have made conscience to *speake the truth in simplicity* without any falsehood, *prudently* judging aright, and *charitably* construing all things in the best part; and should have defended the *good name* and *credit* of my neighbour, alas (vile wretch that I am) I have belyed and slandered my fellow-brother, and as soon as I heard an ill report, I made my tongue the instrument of the Devill, to blazon that abroad unto others, before I knew the truth of it my selfe. I was so far from speaking a good word, in defence of his good name, that it tickled my heart in secret to hear one that I envied to be taxed with such a blemish,

a The 8  
Com-  
mande-  
ment.

b Eph.

4. 28.

Luke 6.

34. 35.

Levit.

25. 35.

c Here

confesse

if thou

hast se-

cretly

stolen or

openly

robbed a-

ny thing,

or hast

detained

from any

father-

lesse child

that which

is his by

right.

d The 9

Com-

mande-

ment.

Zach.

8. 16.

Matth.

10. 16.

1 Cor. 3. 7

Psalm

50. 20.

e Psalm

33. 2.

with, though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious, and advantage of pernicious lyes: herein shewing my self a right Cretian, rather than an upright Christian.

And lastly (O Lord) where I should have rested fully contented with that portion which thy Majesty thought meetest to bestow upon me in this pilgrimage; and rejoyce in anothers good as in mine own: alas, my life hath beene nothing else but a greedy lust after this neighbours house, and that neighbours Land; yea, secretly wishing such a man dead, that I might have his living or office; coveting rather those things which thou hast bestowed on another, rather than being thankfull for that which thou hast given unto my self. Thus I, O LORD, who am a carnall sinner, and sold under sin, have transgressed all thy holy and spirituall commandements, from the first to the last, from the greatest unto the least, and here I stand guilty before thy Judgement-seat, of all the breaches of all thy Laws, and therefore lyable to thy Curse, and all the miseries that Justice can pour forth upon so cursed a creature. And whither shall I go for deliverance from this misery? Angels blush at my rebellion, and will not help me: Men are guilty of the like transgression, and cannot keep themselves. Shall I then despair with Cain, or make away my self with Judas? No, Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy *Throne of Grace*, where mercy

a Here  
confesse,  
if thou  
hast be-  
lyed or  
slandered  
thy neigh-  
bour, or  
not spo-  
ken the  
truth, to  
clear his  
innocen-  
cy, when  
thou wast  
called  
thereto  
Tir. 1. 12.  
The 10  
Com-  
mande-  
ment.  
Heb. 12. 5.  
1 Tim.  
6. 6.  
Phil. 4.  
11. 12.

Heb. 4. 16.

reignes

Psalm

130 1.

Iob 13. 12

Jonas

2. 2.

reignes to pardon abounding sins, and out of the depth of my miseries; I will cry with David, for the depth of thy mercies, *Though thou shouldest kill me with afflictions, yet will I, like Iob, put my trust in thee* Though thou shouldest drown me in the Sea of thy displeasure, with Jonas, yet will I catch such hold on thy mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the bowels of Hell, as Jonas, into the *Body of the Whale*: yet from thence would I cry unto thee O GOD the Father of Heaven, O Iesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, three persons, and one eternall God, have mercie upon me a miserable sinner.) And seeing the goodnesse of thine own nature first moved thee to send thine onely begotten Son to dye for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent Soul, who being displeased with her self for sin, desireth to return to serve, and please thee in newnesse of life: and reach from Heaven thy helping hand to save me thy poor servant, who am (like Peter) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sinnes, with the merits of that blood, which I beleve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood, O LORD, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my soul, that by the merits of thy Death and Passion, all my sinnes are so freely and fully remitted and forgiven, that the

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feech t  
I may  
and lo  
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a Savio  
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curfes and judgements, which my fins have deserved, may never have power either to confound me in this life, or to condemne mee in the world which is to come: for my stedfast faith is, that thou hast dyed for my fins, and risen again for my justification. This I beleeve, O Lord, help mine unbelief. Work in me likewise, I beseech thee, an unfained repentance, that I may heartily bewail my former finnes, and loath them, and serve thee henceforth in newnes of life, and greater measure of holy devotion. And let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and pledges of my communion with thee, thou maifest henceforth so dwell by thy Spirit in me, and I so live by faith in thee, that I may carefully walk all the dayes of my life in godlines and Piety towards thee, and in Christian Love and Charity towards all my Neighbours, that living in thy fear, I may dye in thy favour, and after death, be made partaker of eternall life, through Jesus Christ my Lord and onely Saviour, Amen.

Rom.  
5. ult.

3. *Of the means whereby thou mayest become a worthy Receiver.*

THESE Means are duties of two sorts; the former respecting God, the latter our Neighbour, Those which respect GOD, are three: first, sound knowledge: secondly, true faith: thirdly, unfained Repentance. That which respecteth our Neighbour, is but one, sincere charitie.

## 1. Of sound Knowledge requisite in a worthy Communicant.

Hebr. 6.

1. 2.

John

17. 3.

1 Tim.

2. 4.

1 Cor.

11. 29.

2 Cor.

12. 5.

Sound knowledge, is a sanctified understanding of the ~~first~~ Principles of Religion. As first, ~~of the~~ Trinity of persons in the Unity of the God-head. Secondly, of the creation of Man, and his Fall. Thirdly, of the curse and misery due to sin. Fourthly, of the Natures and Offices of Christ, and redemption by faith in his death, especially by the doctrine of the Sacraments, sealing the same unto us. For, as an house cannot be built, unlesse the foundation be first laid, no more can Religion stand, unlesse it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither beleieve nor do the same. For as worldly businesse cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in divine and spiritual matters. And yet in temporall things a man may do much more by the light of nature: But in religious mysteries, the more we relie upon natural reason, the further we are from comprehending *spirituall truth*. Which discovers the fearfull estate of those who receive *without knowledge*; and the more fearfull estate of those Pastors, who minister unto them without catechizing.

1 Cor.

2. 14.

Rom.

8. 7.

## 2. Of sincere Faith, required to make a worthy Communicant.

Jam. 3. 19

Heb 4. 2.

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, and doe beleieve it, and tremble) but a true perswasion as of all those things, whatsoever the Lord hath revealed in his Word: so also a particular applica-  
tion



tion unto a mans own Soul, of all the promises of mercy, which God hath made in Christ to all beleiving sinners. And consequently, that Christ and al his merits do belong unto him as well as to any other. For, first: if we have not the righteousness of Faith, the Sacrament seals nothing unto us, and every man in the Lords Supper receiveth so much as he beleeueth. Secondly, because that without Faith we communicating on earth, cannot apprehend Christ in heaven: For as he dwelleth in us by faith, so by faith we must likewise eat him. Thirdly, because that without faith we cannot be persuaded in our consciences, that our receiving is acceptable unto God.

3. Of unfained repentance, requisite for a true Communicant.

True repentance is a holy change of the minde, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holinesse and righteousness all the rest of his dayes. For as he that is glutted with meat, is not apt to eat bread: so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilfull filthinesse, makes the use of all holie things unholy unto us. Our sacrificed spotlesse Paschever cannot be eaten with the fowre leaven of malice and wickednesse, saith Paul. 1 Cor. 5, 8. Neither can the old bottles of our corrupt and impure consciences, retain the new wine of Christs precious blood, as our Saviour saith Mark 2, 22. We must therefore truly repent if we will be worthy partakers.

Rom.

4. 11.

Ephes.

3. 17.

Heb. 11. 6

Rom.

14. 23.

Isa. 55. 7.

Eze. 33. 11

Acts 16. 25

and 3. 19.

Luke 2.

74. 75.

Heb. 2.

3. 14.

Tit. 1, 15.

1. *The dutie to be performed in respect of our Neighbour, is Charity*

Matth. 5  
23, 24.

John  
13, 14.

34, 35.

Matth. 6.

12, 14, 15.

& 18, 25.

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of yinward affections of our hearts, by gestures, words, & deeds as oft as we meet, & occasion is offered. For first without love to our neighbour, no sacrifice is acceptable to God. Secondly, because one chief end, wherefore the *Lords Supper* was ordained, is, to confirm Christians love one towards another. Thirdly, no man can assure himself y<sup>t</sup> his own sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men y<sup>t</sup> have offended him. Thus far of the first sort of duties w<sup>ch</sup> we are to perform before we come to y<sup>e</sup> Lords table: called preparation

2. *Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lords Supper, called meditation,*

**T**His exercise of spiritual meditation, consists in divers points. First, when the Sermon is ended and the banquet of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art invited by Christ, to be a guest at his holy table, and how lovingly he inviteth thee:

Matt. 22.

1 Pet. 1. 1.

Ila. 5. 1, 2.

Matth.

26. 26, 27

28, &c.

*Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine & milk, without money and without price: eat ye that which is good, let your soul delight it self in fatnesse, Take ye: eat ye, this is my body, which was broken for you: drink ye all of this; for this is my blood, which was shed for the remission of your sins: What greater honour can be vouchsafed, than to be admitted to sit at y<sup>e</sup> Lords own table? what better fare can be afforded, than to feed of the Lords own body and blood? if David thought it to be*

2 Sam.

18.

the

the greatest favour that he could shew unto good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him, that he should feed with him at his own table in Jerusalem; how much greater favour ought we to account it, when Christ doth indeed feed us in the church at his own Table, and that with his own most holy body & blood? Gen.

2. As *Abraham*, when he went up to the Mount, to sacrifice *Isaac* his Son, left his servants beneath in the valley: so when thou comest to the spiritual Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thou maiest wholly contemplate of Christ, and offer up thy soul unto him, who sacrificed both his soul and body for thee. 22. 3.

3. Meditate with thy self, how precious and venerable is the body and blood of the Son of God, who is the Ruler of heaven and earth: the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be judged at the last day and thou among the rest. And how that it is he, who having bin crucified for thy sins, offereth now to be received by faith into thy soul. On the other side, consider how sinfull a creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having been conceived in filthinesse, and wallowing ever since in the mire of iniquity, bearing the Name of a Christian, but doing the works of the Devil: adoring Christ with an *Ave Rex* in thy mouth, but spitting *Walle* *King.* *Pathes* in his face, and crucifying him anew with thy gracelesse actions.

Fourthly, ponder then, with what face dar'st thou offer to touch so holy

a body with such defiled hands ? Or to drink such precious Blood with so lewd and lying a mouth, or to lodge so blessed a Guest in so unclean a stable ? For if the Bethshemites were slain for but looking irreverently into the Ark of the old Testament, what judgement mayest thou justly expect, who with such impure eyes and heart, are come to see and receive the Ark of the New Testament, in which *dwelleth all the fulnesse of the God-head bodily* ?

Col 2. 39

2 Sam.

6. 7.

If *Vzza* for but touching ( though not without zeal ) the Ark of the covenant, was *stricken with sudden death*, what stroke of Divine judgement mayest thou not feare, that so rudely with unclean hands, doest presume to handle the Ark of the eternall Testament, wherein are hid all the Treasures of Wisedome and Knowledge ?

Mark.

8. 21.

If *John Baptiste* ( the Holiest Man that was born of a Woman ) thought himself *unworthy* to bear his shooes, ( O Lord ) how unworthy is such a profane wretch as thou art, to eat his *holy flesh*, and to drink his *precious blood*.

If the blessed Apostle Saint Peter, seeing but a glympse of Christs *almighty power*, thought himself *unworthy* to stand in the same boat with him : how unworthy art thou to sit with Christ at the same table, where thou mayest behold the infinitnesse of his Grace and Mercy displayed ?

Mark.

9. 1.

If the Centurion thought that the *roof of his house* was not worthy to harbour so divine a Guest, what room can there be fit under thy ribs, for Christs holinesse to dwell in ?

**Of the Blood-sued sicke Woman  
seared**

feared to touch the *Hem* of his garment, how shouldest thou tremble to eat his flesh, and to drink his All-healing blood?

Yet if thou comest humbly, in Faith, Repentance, and Charity, abhorring thy sins past, and purposing unfainedly to amend thy life henceforth, let not thy former sinnes affright thee: for they shall never be laid unto thy charge: and this Sacrament shall seal unto thy soul, that all thy sins and the Iudgements due unto them, are fully pardoned, and clean washed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect: but to help penitent sinners unto perfection.

Christ came, *not to call the righteous, but sinners to Repentance*, and he saith, *that the whole need not the Physician, but they that are sick.* Those hath Christ called, and when they came, them hath he ever helped.

Matth.  
9. 12. 13.  
Matth.  
11. 28.

Witnesse the whole Gospel, which testifieth, that not one Sinner, who came to Christ for mercy went ever away without his errand. Bathe thou likewise thy sick Soul in this Fountain of Christs blood, and doubtlesse, according to his promise, Zachar. 13. 1. thou shalt be healed of all thy sins, and uncleannesse. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred from this Sacrament.

Fifthly, meditate, that Christ left this Sacrament unto us, as the chief Token and pledge of his Love: not when we would have made him a King, John 6. 15. (which might have seemed a requital of kindnes) but when Judas and the High Priests were conspiring his death, (therefore wholly of his mere

favour.) When Nathan would shew David how entirely the poor man loved his sheep that was killed by the rich man: *he gave her (saith he) to eat of his own morsels, and his own cup to drink.* 2. Sam. 1. 2, 3. And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink, for her spirituall and eternall nourishment: If then there be any love in thine heart, take the cup of *Salvation* into thine hand, and pledge his love with love again, Psal. 116. 11.

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside al praying, reading, and al other cogitations whatsoever: and settle thy meditations onely upon those holy actions and rites: which according to Christs institution are used in and about the holy Sacraments: For it hath pleased God (considering our weaknes) to appoint those Rites as means, the better to lift up our minds to the serious contemplation of his heavenly Graces.

When therefore thou seest the Minister putting apart Bread and wine on the Lords Table, and consecrating them by Prayers, and the rehearfall of Christs institution, to be a holy Sacrament of the blessed Body and blood of Christ, then meditate, how God the Father, of his meer love to mankinde, set apart and sealed his only begotten Son, to be the All-sufficient means, and only Mediatour, to redeem us from sin, & to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that Jesus Christ the eternall  
Son

son of God was put to death, and his blessed Soul and Body ( with the sense of Gods anger ) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thine eyes: and withall call to mind the heinousnesse of thy sins, and the greatnesse of Gods hatred against the same, seeing Gods justice could not be satisfied, but by such a Sacrifice.

When the Minister hath blessed and broken the sacrament, and is addressing himself to distribute it, then meditate, That the King ( who is the Master of the Feast ) stands at the table to see his guests, and looketh upon thee whether thou hast on thee thea *Wedding garment*. Think also, that all the holy *Angels*, that attend upon the Elect in the church, and *do desire to behold the celebration of those holy Mysteries*, do observe thy reverence and behaviour. Let thy soul therefore whilest the Minister bringeth the sacrament unto thee, offer this or the like Soliloquie unto Christ.

*A sweet Soliloquie to be said betwixt the consecration and receiuing of the Sacrament.*

**I**s it true indeed, that God will dwell on *Earth*? Behold the Heaven, and the Heaven of Heavens are not able to contain thee; how much more unable is the soul of such a sinfull creature as I am to receive thee!

But seeing it is thy blessed pleasure, to come thus to sup with me, and to dwell in me; I cannot for joy but burst out, and say, *What is man, that thou art so mindfull of him, and the son of man, that thou so regardest him? What favour soever thou vouchsafest me in the abundance of thy Grace, I will*

a Matt.

12. 12.

This

wedding

Garment

is Right-

eousnes,

and true

holinesse.

Rev. 19. 8

Eph. 4. 24

b 1 Cor.

11. 10.

Eph. 1. ult

e 1 Pet.

1. 12.

1 Kings

8. 27.

Rev 3. 20

Joh 14. 23

Rom,  
7.14.  
vers.14.  
Matt.  
9.13.

Matt.  
11.28.

freely confesse what I am in the wretchednes of my Nature. I am in a word, a carnal creature, whose very Soul is *fold under sin*: a wretched man, compassed about with a *body of death*. Yet Lord, seeing thou callest, here I come, and seeing thou callest sinners, I have thrust my self in among the rest, and seeing thou callest *al* with their *heavie* loads, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my Soul? Thou hast cured many, but never diddest thou meet with a more miserable Patient, for I am more leproous then Gehazi, more unclean then Magdalene, more blinde in Soul, than Bartimeus was in Body, for I have lived al this while, and never seen the true light of thy Word: My soul runs with a greater flux of sin, than was the Hemorrhisse issue of blood. Mephibosheth was not more lame to go, than my Soul is to walk after thee in love. Jeroboams Arm was not more withered to strike the Prophet, than my hand is maimed to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them al. And though I have all their sins and sores, yet Lord, so abundant is thy grace, so great is thy skil, that if thou wilt, thou canst with a word, forgive the one, and heal the other: And why should I doubt of thy good will, when to save me, will cost thee now but one loving smile; who diddest shew thy self, so willingly to redeem me, though it should cost thee all thy heart blood: and now offerest so graciously unto me the assured pledge of my Redemption by thy blood? *Who am I, O Lord God?* and what is my merit,

2 Sam.  
7.17.

that



that thou hast bought me with *so dear a price*? It is meerly thy mercy: *an I. O Lord, am not worthy the least of all thy mercies*: much lesse to be a partaker of this *Gen. 32. 10.* holy Sacrament, the greatest pledge of the greatest mercy, that ever thou didst bestow upon those sons of men whom thou lovest. How might I, in respect of mine own unworthines, cry out for fear at the sight of thy holy Sacrament, as the Philistines did, when they saw the ark of God come into the assembly? *Wo now unto me a sinner*, but that thy Angel doth comfort me, as he did the woman: *Fear thou not, for I know that thou seekest Jesus which was crucified* *Matth. 23. 5.* It is thou indeed that my soul seeketh after. And here thou offerest thy self to me in thy blessed Sacrament. If therefore Elizabeth thought her self so much honoured at thy presence in the *womb of thy blessed Mother*, that the *Babe sprang in her belly for joy*: how should my Soul leap within me for joy, now that thou comest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that thy mother of my Lord, but my Lord himself should come thus to visit me! Indeed Lord, I confesse with the faithful centurion, that *I am not worthy that thou shouldst come under my roof: and that if thou didst but speak the word onely, my soul should be saved*, yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weaknesse, to seal thy mercy unto me, by thy visible signe, as well as by thy visible Word, in all thankfull humilitie my soul speaks unto thee with the blessed Virgin: Behold the handmaid of the Lord, be it to me according to thy word. *Luke 1. 38.* Knock thou, Lord, by thy Word and *Rev. 3. 20*

Luke  
22. 13.

Luke  
19. 9.

Sacraments, at the door of my heart, and I will, like the Publican with both my fists knock at my brest, as fast as I can, that thou mayest enter in: And if the door wil not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zacharias*, to acknowledge, that *this day salvation is come into mine house*. And cast out of me whatsoever shall be offensive unto thee: for I resigne the whole possession of my heart unto thy sacred Majesty, intreating that I may not live henceforth, but that thou mayest live in me, speak in me, walk in me, and so to govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: That finishing my course in the life of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and blood-shedding, Amen.

When the Minister bringeth towards thee the Bread, thus blessed and broken, and offering it unto thee, bids thee, *Take eat*, &c. then meditate that Christ himself cometh unto thee, and both offereth, and giveth indeed unto thy faith, his very body and blood, with all the merits of his death and passion, to feed thy Soul unto eternallife: as surely as the Minister offereth and giveth the outward signes that feed thy body unto this temporall life. The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

Sacramen-  
tum re-  
quirit sa-  
cram.  
mentum.

When thou takest the bread at the Ministers hand to eat it, then rowse up thy soul to apprehend Christ by

Faith

Faith: and to apply his merits to heal thy miseries. Imbrace him as sweetly with thy Faith in the Sacrament, as ever Simeon hugged him with his arms in his swaddling clouts.

As thou eatest the Bread, imagine that thou seest Christ hanging upon y<sup>e</sup> Crosse, and by his unspeakable torments, fully satisfying Gods Justice for thy sins, and strive to be as verily partaker of the spiritual Grace, as of the Elemental signes. For, the truth is not absent from the signs neither doth Christ deceive, when he saith, *This is my body*; but he giveth himself indeed to every soul that spiritually receives him by faith. For as ours is the same Supper which Christ administred: so is the same Christ verily present at his own Supper, not by any papal transubstantiation, but by a sacramental participation wherby he doth truly feed y<sup>e</sup> faithful unto eternal life, not by coming down out of heaven unto thee, but by lifting thee up from y<sup>e</sup> earth unto him. According to the old saying; *Sursum corda*, Lift up your hearts: And, *where the carkeis is, thither will the Eagles resort*, Matth. 24, 28.

When thou seest the Wine brought unto thee apart from the Bread, than

a Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signify, but also to communicate the spiritual graces that they represent. and by the

lynes, to draw our minds to the graces signified. So Iulianus in Matth. 19. *Non dixit Dominus, Hæc sunt signa corporis mei. sed, Hoc est corpus meum Oportet ergo, non ad naturam eorum quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui me crucifigunt. Sacramentum ali- quid vobis commendat, spiritualiter intellectum vivificat vos.* August. in Psalm 98. Speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution: no more do we in the celebration of the same Supper,

member, that the Blood of Jesus Christ, was as verily separated from his body upon the Crosse, for the remission of thy sins: and that this is the seal of the new covenant, which God made, to forgive all the sins of all penitent sinners, that beleeve in the merits of his blood-shedding. For the Wine is not a Sacrament of Christs blood contained in his veines, but as it was shed out of his body upon the Crosse for the remission of the sins of all that beleeve in him.

Matth.  
26. 28.

a If remission of sins & eternall life had been appropriated to the drinking of the real blood, doubtlesse John and Mary would have made means to have drunk it: but John ascribes the vertue to beleeving that it was shed,

As thou drinkest the Wine, and pourest it out of the Cup into thy stomack, meditate and beleeve, that by the merits of that blood, which Christ shed upon the Crosse, all thy sinnes are as verily forgiven, as thou hast now drunk this Sacramentall Wine, and hast it in thy stomack. And in the instant of drinking, settle thy Meditation upon Christ, as he hanged upon the Crosse; as if, like Mary and John, thou diddest see him nailed, and his blood running down his side out of that ghastly wound which the spear made in his innocent heart, wishing thy mouth closed to his side, that thou mightest receive that precious blood, before it fel to the dusty earth: And yet the actual drinking of that real blood with thy mouth, would be nothing so effectuell as this Sacramental drinking of that blood spiritually by faith. For one of the souldiers might have drunk that, and been still a Reprobate, but whosoever drinketh it spiritually by Faith, in the Sacrament, shal surely have the Remission of his sins, and Life everlasting.

As thou seekest the Sacramentall Wine which thou hast drunk, Warming thy cold stomack; So endea-

vor

your to feel the holy Ghost cherishing thy Soul in the joyfull assurance of the forgiveness of all thy sins, by the merits of the blood of Christ. And to this end, God giveth every faithful soul together with the Sacramental blood, the Holy Ghost to drink. *We are all made to drink inward Spirit.* And solist up thy mind from the contemplation of Christ, as he was crucified upon the Crosse, to consider how he now *b fits in glory at the right hand of his Father*, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee to appease his Justice for the sins which thou dost daily commit against him.

After thou hast eaten and drunk both the bread and wine, labour that as those Sacramental Signes do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance: so by the operation of Faith and the holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feel thy communion with Christ confirmed and increased dayly more and more: That as it is impossible to separate the bread and Wine digested into the blood and substance of thy body, so it may be more impossible to part Christ from thy soul, or thy soul from Christ.

Lastly, as the Bread of the Sacrament, though consisted of many Grains, yet makes but one Bread: so must thou remember that though all the faithful are many, yet are they all but one mystical body, whereof Christ is Head. And therefore thou must love every Christian as thy self, & a member of thy body.

a 1 Cor.  
12. 13.  
b Rom.  
8. 34.  
Heb. 17.  
23. &c.  
9. 24.

1 Cor.  
10. 17.  
Unus est  
panis  
communis  
notione.  
Sacra-  
menti,  
non au-  
tem ne-  
cessario  
unus nu-  
mero.

Thus far of the duties to be done at the receiving of the holy Sacrament, called Meditation.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.*

**T**He duty which we are to perform after the receiving of the Lords Supper, is called Action or Practice: without which all the rest will minister unto us no comfort.

The Action consists of two sorts of duties: first, such as we are to perform in the church; or else after that we are gone home.

Those that we are to performe in the church, are either severall from our own souls, or else joyntly with the congregation.

The severall duties which thou must perform from thine own soul, are three. First, thou must be careful (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a clean heart, and with pure affections: for, the most holy, will be holy, with the holy: for if Joseph of Arimathea, when he had begged of Pilate his dead body, to bury it, wrapped it in sweet odours and fine linnen, and laid it in a new Tombe; how much more shouldst thou lodge Christ in a new heart, and perfume his roomes with the odoriferous Incense of Prayers; and al pure affections? If God required Moses to provide a Pot of pure gold to keep the Manna that fell in the wilderness: what a pure heart shouldst thou provide to receive this divine Manna, that is come down from heaven?

And as thou camest sorrowing, like

Joseph

I fahn  
18. 26.

Sancta  
non nisi  
sancte &  
sanctis,

W Ha  
ble  
blessing  
by besto  
fullicie

*Joseph* and *Mary*, to seek Christ in his *Luke*  
 Temple, so now having there found him *2. 10.*  
 in the midst of his Word and sacra-  
 ment, be carefull with joy to carry him  
 home with thee, as they did.

And if the man, that found but *his lost Luke*  
*sheep*, rejoyced so much, how canst thou, *15. 6.*  
 having found the Saviour of the world,  
 but rejoyce much more?

Secondly, thou must offer the sacrifice  
 of a private thanksgiving unto God for  
 this inestimable grace and mercy, for as  
 this action is common unto the whole  
 church, so is it applyed particularly to e-  
 very one of the faithful in the church,  
 and for this particular mercy, every soul  
 must joyfully offer up a particular sacri-  
 fice of Thank-giving. For if the *W. women*  
 rejoyced so much when they saw the  
 Star which conducted them unto Christ,  
 and worshipped him so devoutly, when  
 he lay a babe in the manger, and offered  
 unto him their Gold, Myrrh, and Frank-  
 incense, how much more shouldest  
 thou rejoyce now, that thou hast both  
 seen and received this Sacrament which  
 guideth thy Soul unto him where he  
 sitteth at the right hand of his Father in glory.  
 And thither lifting up thy heart, adore  
 him, and offer up unto him the Gold of  
 a pure Faith, the Myrrh of a mortified  
 heart, and this or the like sweet Incense  
 of Prayer, and Thanksgiving.

*A Prayer to be said after the receiving  
 of the Communion.*

What shall I render unto thee ( O  
 blessed Saviour ) for all these  
 blessings which thou hast so gracious-  
 ly bestowed upon my soul? How can I  
 sufficiently thank thee, when I can  
 scarce

scarce expresse them? Where thou mightest have made me a beast, thou madest me a man, after thine own image. When by sin I had lost both thine image, and my self: thou didst renew in mee thine image by thy Spirit, and didst redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pedge of my redemption; nay, thou hast given thy self unto me, O blessed Redeemer. Oh, what an inestimable treasure of riches, and overflowing Fountaine of grace hath he got, who had gained thee. No man ever touched thee by faith, but thou diddest heal him by grace, for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, & the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am, but that thou wouldest enter thy self into my soul, there to preserve, nourish, and cherish me unto life everlasting.

1 Kings  
13. 21.

If the carkasse of the *dead Prophet* could revive a *dead man* that touched it: how much more shall the *living body* of the *Lord of all Prophets* quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my body at the last day out of the dust: how much more wilt thou now revive my Soul, which thou hast sanctified with thy Spirit, and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow upon me, then to give me thy body for meat, thy blood for drink, and to lay down thy Soul for the price of my redemption? Thou Lord, enduredst the pain, and I do reap the profit: I received pardon, and thou didst bear



the punishment, Thy tears were my  
 Bath, thy wounds my weal, and the in-  
 justice done to thee, satisfied for the  
 judgement which was due to me. Thus  
 by thy Birth: thou art become my Bro-  
 ther: by thy death, my ransom: by thy  
 Mercy, my Reward: & by thy Sacrament  
 my nourishment, O divine food! by  
 which the sons of men are transformed  
 into the sons of God: so that mans nature  
 dieth, and Gods nature liveth, and ruleth  
 in us. Indeed, all creatures wondred, that  
 the creator would be inclosed nine Mo-  
 neths in the Virgins Womb, (though her  
 womb being replenished with the holy  
 Ghost, was more splendid then the starry  
 Firmament. ) But y<sup>e</sup> thou shouldest thus  
 humble thy self to dwell for ever in my  
 Heart, which thou foundest more un-  
 clean then a dung-hill, it is able to make  
 all the creatures in heaven and earth to  
 stand amazed. But seeing it is thy free  
 grace and meer pleasure thus to enter &  
 to dwell in my heart, I would to God  
 that I had so pure a heart as my heart  
 could wish, to entertain thee. And who  
 is fit to entertain Christ? or who, though  
 invited, would not chuse with Mary, ra-  
 ther to kneel at thy feet, then presume to  
 sit with thee at thy Table? Though I want  
 a pure heart for thee to dwell in, yet wee-  
 ping eyes shall never be wanting to wash  
 thy blessed feet, and to lament my filthy  
 sin. And albeit I cannot weep so many  
 tears as may suffice to wash thy holy feet,  
 yet Lord, it is sufficient that thou hast  
 shed blood enough to cleanse my sinfull  
 soul. And I am fully (O Lord) assured,  
 that all the daintie fare, wherewith the  
 covetousfull Pharisee entertained thee at  
 his table, did not so much please thee.

as these tears which penitent Mary poured under the table. I would therefore wish with *Jeremy*, that my head were a fountain of tears, that seeing I can by no means yeeld sufficient thanks for thy love to me, yet I might by continuall tears, testifie my love unto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, that he is worthy whom thou in favour accountest worthy. And seeing that now of thy meet grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy sacrament the assurance of thy love, and the forgivenesse of my sins: O Lord, confirm thy favour unto thy servant, & say of me as *Isaac* did of *Jacob*, I have blessed him, therefore he shal be blessed. And that I may say unto thee with *David*. Thou O Lord hast blessed my soul, and made it thy house, and it shal be blessed for ever. And seeing it pleased thee to blesse the house of *Obed-edom* and all his household, whilest the Ark of the Lord remains in his house: I doubt not but thou wilt muchmore blesse my soul and body, and all that do belong to me, now that it hath pleased thy Majesty of thine own good wil, to enter under my roof, and to dwell for ever in my poor cottage. Blesse me, O Lord, so that my sin may wholly be remitted by thy blood, my conscience sanctified by thy spirit, my minde enlightned by thy Truth, my heart guided by thy Spirit, and my will in all things subdued to thy blessed will and pleasure. Blesse me with all graces which I want, and increase in me those good gifts, which thou hast already bestowed upon me. And seeing that

I hold

Gen.

27.33.

1 Chron.

27.27.

2 Sam.

6.11, 12.

I hold thee not by the Armes, as *Iacob*, Gen. 32.  
 wrestling without me: but inwardly 24. &c.  
 dwelling by Faith within me, surely,  
 Lord, *I will never let thee go, except thou*  
*blesse me, and give me a new name, a new*  
*heart, a new spirit, and strength by the*  
 power of God to prevail over sin and  
 Satan. And I beseech thee, O Lord, desire  
 not to depart from me, as thou didst frō  
 Jacob, because the day breaketh, and thy  
 grace beginneth to dawn and appear:  
 But I from my soul, humbly with the *E-*  
*mausires* entreat thee, O sweet Jesus to a-  
*bide with me, because it draweth toward night*  
 For the night of temptation, the night of  
 tribulation, yea my last long night of  
 death appeareth: O blessed Saviour, stay  
 with me therefore now & ever. And if thy  
 presence go not home with me, carry me not  
 from hence. Go with me, and live with me,  
 and let neither death nor life separate me  
 from thee, Drive me from my self, draw  
 me unto thee. Let me be sick, but sound  
 in thee, and in my weaknesse, let thy  
 strength appear, Let me seem as dead,  
 that thou alone maiest be seen to live in  
 me, so that al my members may be but  
 Instruments to act thy motions: Set me as a Cantō  
 Seal upon thine Heart, and let thy zeal be 8. 6.  
 fed upon mine, that I may be out of  
 love with all; that I may be onely in love  
 with thee. And grant, O Lord, y as thou  
 now vouchsafest me this favour, to sit at  
 thy Table to receive this Sacrament in  
 thy House of grace, so I may hereafter  
 through thy mercy, be received to eat  
 and drink at thy Table in thy Kingdom of glory, Luke  
 And for thy mercy: I do here with the 22. 30.  
 four Beasts, and four and twenty Elders,  
 cast my self down before thy Throne of  
 grace, acknowledging that it is thou that  
 hast

Exod.  
33. 14.

Rev. 5. 9.

Rev. 7.

10, 11, 12.

Rom.

12. 1.

Luke

27. 5.

hast redeemed me with thy blood, and that salvation commeth onely from thee. And therefore unto thee I do yeeld al praise, and glory, and wisdom, and thanks, and honour, and power, and might, and majesty, O my Lord; and my God, for evermore, Amen.

Thirdly, seeing Christ hath sacrificed himself for thee: (and all that thou canst give is too little) therefore thou must offer thy self to be a living, holy and acceptable sacrifice unto God, by serving him in righteousness and holiness all thy daies. Thus Tertullian witnesseth, that in his time, a Christian was known from another man, only by the holiness and uprightness of his life.

2. *Of the duties which we are to do after the communion, joyntly with the congregation.*

**T**He duties to be performed jointly with the church, are three. First public Thanksgiving, both by Prayers, and singing of Psalms: thus Christ himself and his Apostles did. Secondly, Joining with the church, in giving (every man according to his abilitie) towards the relief of the poor. This was the manner of the primitive churches, to make collections and \* Love-Feasts after the Lords Supper, for the relief of the poor Christians. Thirdly, when thanks and praise is ended; then with all reverence to

Which  
is pro-  
bable  
to have  
beene  
the 119.  
Psalm,  
& Cor.  
26. 1.  
Rom.  
25. 25.  
¶ Qui

opio-  
res sunt & volunt pro arbitrio quisque suo quod visum  
est contribuunt, & quod ita colligitur, apud prepositum  
deponitur: atque inde ille opitulatur pupillis & viduis,  
& qui propter morbum aut aliquam aliam causam egent.  
&c. Apolog. 2. Justin. Mart. agape. Lucrum est pietatis  
semine facere sumptum. Tert. Ap. adv. Gent. cap. 39.  
Numb. 6, 23, 27. Johan. 6. 54.

And

stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it as if thou diddest hear God himself pronouncing it unto thee from heaven. For by their blessing, God doth blesse his people.

*Thus far of the duties to be practised in the Church.*

The duties which thou art to practise after that thou art departed home, are three. First to observe diligently, whether thou hast truly received Christ in the sacrament. Which thou mayest thus easily perceive, for seeing *his flesh is meat indeed, and his blood is drink indeed*, and that he is so full of grace, that no man ever touched him by Faith, but he received vertue from him; it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins and filthinesse. For if the *Hemorrhise*; that *Matth. 9. 20* did but touch his garment, had her bloodie issue, that continued so long, forthwith stanch'd: how much more wil the bloodie issue of thy sin be stanch'd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue stil runneth, thou mayest justly suspect thou hast never yet truly touch'd Christ.

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy covenant, and vowed newnesse and amendment of life, thou must therefore have a speciall care, that thou dost not yeeld to commit thy former sins any more: knowing that the unclean spirit, if ever he can get into thy Soul again, after that it is swept and garnished, he wil enter forcible possession, with seven other

Matt. 12.  
24, &c.  
2 Pet.  
2, 22,

a Cant.  
5. 30

b Psalm  
45. 7-  
Heb 1. 9.  
c Cant. 2. 3  
d Psalm  
34. 8.  
Scio Ro-  
mæ hanc  
esse con-  
suetudi-  
nem, ut  
fideles  
semper  
Christi  
corpus  
accipiant.  
Hier.  
Apol.  
ad lov.  
Quotidie  
commu-  
nionem  
Euchari-  
stie per-  
cipere  
non lau-

do nec reprehendo Omnibus Dominicis diebus commu-  
nicandum suadeo & hortor, si mens sine affectu peccandi  
sit Aug. (vel potius Genadius) lib. de Eccl. Dog. cap. 53;

\*

mayest

Devils worse then himself: so that the end of  
that man shall be worse then his beginning. Be  
ye not therefore like the Dog that returns  
to his vomit, or the washed Sow, that wallow-  
eth in the mire again. And returne not to  
thy malice, like to the Adder, who laying  
aside her poison while she drinckes, takes  
it up againe, when she hath done. But  
when either the Devill or thy flesh shall  
offer to tempt and move thee to relapse  
into thy former sins: answer them as the  
Spouse doth in the Canticles, a I have put  
off my coat (of my former corruption)  
how shall I put it on? I have washed my  
feet, how shall I defile them again?

Lastly, if ever thou hast found either  
joy or comfort in receiving the holy  
Sacrament, let it appear by the eager de-  
sire of receiving it often againe. For the  
body of Christ as it was anointed with the oyl  
of gladnesse above his fellowes: so doth it  
yeeld a sweeter savour then all the Oint-  
ments of the world: The fragrant smell  
whereof allureth all Soules, who have  
once tasted the sweetnesse thereof, ever  
after to desire oftner to taste thereof a-  
gain, Because c of the savour of thy good Oint-  
ments, therefore do the Virgins love thee. O  
taste therefore, and often d see how good the  
Lord is, saith David. This is the comman-  
dement of Christ himselfe, Do this in re-  
membrance of me, and in doing this, thou  
shalt shew thy self best mindful & thank-  
ful for his death. For as oft as ye shall eat this  
bread, and drink this cup, ye shall shew the  
Lords death untill he come. And let this be  
the chiefe end, whereunto both thy re-  
ceiving and living tendeth: that thou

maye  
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mayest be a holy Christian, zealous of good works, purged from sinne, to live soberly, righteously, and godly in this present world; that thou maist be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practise of Piety, in glorifying God in the time of sicknes, and when thou art called to die in the Lord.

AS soon as thou perceivest thyself to be visited with any sicknesse, meditate with thy self.

1 That misery cometh not forth of the dust, neither doth affliction spring out of the earth. Sicknes comes not by hap or chance (as the Philistines supposed that their Mice and Emerods came, ) but from mans wickednesse, which as sparkles breaketh out. Man suffereth (saith Jeremy) for his sins. Fools (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. As therefore Salomon adviseth a man to carry himself towards an earthly Prince; If the spirit of him that ruleth, rise up against thee, leave not thy place, for gentleness pacifieth great sins: so counsel I thee to deal with the Prince of Princes: If the Spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despaire: for repentance pacifieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.

2. Shut too thy chamber door, examine thine own heart upon thy bed, search and try thy wayes. Search as diligently

Tir. 1.  
12. 14.

Job 5. 62

1 Sam. 6. 5  
Lam.  
3. 39  
Psal.  
107. 17.

Eccle.  
10. 4.

2 Cor.  
13. 4.

Mat. 6. 6.  
Psal. 4. 4.  
Lam. 3. 40

Josh. 7.  
16, &c.

for thy capitall sin, as Joshua did for Achan till thou finde it. For albeit God when he beginneth to chasten his children, hath respect to al their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement, for some one grievous sin, wherein they have lived without Repentance.

Prov.  
21. 30.

3. When thou hast thus considered al thy sins, put thy self before the Judgement seat of God, as a Fellow or Murderer standing at the Bar of an earthly Judge: and with grief and sorrow of heart confesse unto God all thy known sins, especially thy capitall offences, wherwith God is chiefly displeased. Lay them open, with al the circumstances of the time, and manner how they were committed, as may most serve to aggravate y<sup>e</sup> hainousnes of thy sins, & to shew the contrition of thy heart for y<sup>e</sup> same, lift up thine hand, and acknowledge thyself before the righteous Judge of heaven & earth, guilty of eternall death and damnation, for those thy hainous sins & transgressions. And having thus accused and judged thy self: cast down thy self before the Footstool of his Throne of grace: assuring thy self, that whatsoever the King of Israel be: yet the God of Israel is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgivenesse, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon, vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou mayest do, in these or the like words.

*A Pray.*

Psal.  
99. 5.  
Heb 4.  
20. 21.  
1 Reg.  
20, 31.



*A Prayer when one begins to be sick.*

O Most righteous Judge, yet in Jesus Christ my gracious Father: I wretched sinner do here return unto thee (though driven with pain and sicknesse) like the Prodigal child with want and hunger: I acknowledge that this sicknes and pain comes not by blind Chance, or Fortune, but by thy Divine providence, and special appointment. It is the stroke of thy heavy hand, which my sins have justly deserved, and the things that I feared, are now fallen upon me: yet I do well perceive, that in wrath thou rememberest me. Heb. 3. 2.

For when I consider, how many and how hainous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy, and so I should have perished in my sins, and have been for ever condemned in Hell.

But thou, O Lord, visitest me, with such a fatherly chastisement, as thou usest to visit thy dearest children whom thou best lovest, giving me (by this sicknesse) both warning and time to repent, and to sue unto thee for grace and pardon: I take not therefore, O Lord, this thy visitation, as any signe of thy wrath or hatred, but as an assured pledge and token of thy favour and loving kindness, whereby thou dost with thy temporal judgement draw me to judge myself, and to repent of my wicked life; that I should not be condemned with the godlesse and unpenitent World. For thy holy word assures me, that whom thou lovest, thou thus chastenest; and that thou scourgest every Son that thou

thou receivest: That if I endure thy chastening, thou offerest thy self unto me, as unto a Son: and that all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are bastards and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holinesse. O Lord, how full of goodnesse is thy nature, that hast dealt with me so graciously in the time of my health and prosperitie? and now being provoked by my sins and unthankfulnesse, hast such Fatherly and profitable ends, in inflicting upon mee this sicknesse and correction?

Prech.  
26. 49.

I confesse, Lord, that thou dost justly afflict my bodie with sicknesse: for my Soul was sick before of long prosperitie, and surfeited with ease, peace, plentie, and fulnesse of bread: And now, O Lord, I lament and mourn for my sins: *I acknowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, void of all goodnesse by Nature, and full of evill, by sinfull custome! Oh, what a world of sin have I committed against thee: whilest thy long sufferance expected my conversion, and thy blessings moved me to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of thine own nature, then the deserts of sinners: I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that All saving death, which he hath voluntarily suffered for all which beleeve in him: Have mercy upon me, according to the multitude of thy mercies. Turn thy face away from my sins, and blot out all mine iniquities: Cast me not out of thy presence; neither re-

Psal. 51. 1.  
Psalme  
51. 11.  
Psalme  
25. 7.

ward

ward me according to my deserts: For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But thou O Lord, art the helper of the helpleſſe, and in thee the fatherleſſe ſeeketh mercy: For though my ſins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit ſo many as thy grace can remit and pardon. Waſh therefore, O Chriſt, my ſins w<sup>th</sup> the vertue of thy precious blood, eſpecially thoſe ſins, which from a penitent heart I have confeſſed to thee: but chiefly, O Lord, for Chriſt his ſake forgive me a. And ſeeing that of thy love thou didſt lay down thy life for my ranſom, when I was thine enemy: Oh, ſave now the price of thine own blood, when it ſhall coſt thee but a ſmile upon me, or a gracious appearance in thy Fathers ſight, in my behalf. Reconcile me once again, O mercifull Mediatour, unto thy Father: for though there be nothing in me y<sup>e</sup> can pleaſe him; yet I know, that in thee, and for thy ſake, he is well-pleaſed w<sup>th</sup> al whom thou accepteſt and loveſt. And if it be thy bleſſed will, remove this ſickneſſe from me, and reſtore me to my former health again: that I may live longer, to ſet forth thy glory: and to be a comfort to my friends, which depend upon me: and procure to my ſelf a more ſetled aſſurance of that heavenly inheritance which thou haſt prepared for me. And then, Lord, thou ſhalt ſee how religiously & wiſely I ſhal redeem the time, which heretofore I have ſo lewdly and proſanely ſpent. And to the end that I may the ſooner and the eaſier be delivered from this pain and ſickneſſe, direct me, O Lord, I beſeech thee, by thy Divine Provi-

Hofea  
14. 4.

a Here  
name that  
ſin which  
moſt  
troubleth  
thy con-  
ſcience.

Matth.  
3. 17.

Eph. 5. 19.

Providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may recover my former health and welfare again. And (good Lord) vouchsafe, that as thou hast sent this sicknesse unto me; so thou wouldest likewise be pleased to send thy Holy Spirit into my heart, whereby this present sicknesse may be sanctified unto me: that I may use it as thy School, wherein I may learn to know the greatnesse of my miserie, and the riches of thy mercie: that I may be so humbled at the one, that I despair not of the other: and that I may so renounce all confidence of help in my self, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessell I am, full of traittie and imperfections: and that by nature I am angry and froward under every crosse and affliction; O Lord, who art the giver of all good gifts, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me, then I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meeknesse, unto those that shal come and visit me: that I may thankfully receive, and willingly imbrace all good counsels and consolations from them: And that they may likewise see in me such good examples of Patience, and hear from mee such godly lessons of Comfort, as may be arguments of my Christian Faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction, or sickness: I know, O Lord, I have deserved to dye;

Iam. 1. 17.  
Ioh. 3. 27.

2 Cor.  
10. 13.

eye; and I desire not longer to live then  
 to mend my wicked life, and in some  
 better measure to set forth thy glory.  
 Therefore, O Father, if it be thy blessed  
 will, restore me to health again, and grant  
 me a longer life. But if thou hast accord-  
 ing to thine eternal Decree, appointed  
 by this sicknesse to call for me out of Psal'm  
31. 5.  
 this transitory life; I resigne my self into  
 thy hands and holy pleasure; thy blessed  
 will be done, whether it be by life or by  
 death. Only I beseech thee of thy mercy  
 forgive me all my sins, and prepare my  
 poor soul, that by a true faith, and unfai-  
 ned repentance: she may be ready against  
 the time that thou shalt call for her out  
 of my sick and sinfull bodie, O heavenly  
 Father; who art the hearer of Prayers;  
 Hear thou in Heaven this my Prayer, and in Psa'm  
65. 2.  
1 King  
39. 8.  
 this extremitie grant me these requests,  
 not for any worthines that is in me, but  
 for the merits of thy beloved Son Jesus,  
 my onely Saviour and Mediatour: For  
 whose sake thou hast promised to hear  
 us, and to grant *whatsoever we shall ask of  
 thee in his Name.* In his Name therefore,  
 and in his own words I conclude this  
 my imperfect prayer, saying; *Our Father  
 which art in Heaven, &c.* John  
16. 23.

Having thus reconciled thy self unto  
 God in Christ:

1. Let thy next care be to set thy house  
 in order, as Esay advised King Ezekias; Isa. 38. 1.  
 making thy last Will and Testament (if it  
 be not already made.) If it be made, then  
 peruse it, confirme it; and for a-  
 voyding all doubts and contentions,  
 publish it before Witnesses: that (if  
 God call for thee out of this life) it may  
 stand in force, and unalterable; as thy  
 last

last will and Testament; and so deliver it locked or sealed up in some box, to the keeping of a faithfull friend, in the presence of honest witnesses.

II. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence, and some honest Lawyers counsell to contrive it according to Law.

Dispatch this, before thy sicknesse doth entcrease, and thy memory decay, lest otherwise thy Testament prove a Doremment, and so be another mans Fancy, rather then thy Will.

III. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of Wealth, make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death: but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better enabled to set thy Soul in order, & to dispose of thy journie towards God.

2. If thou hast children, give to every one of them a portion, according to thine abilitie, in thy lifetime: that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may be still beholden unto thee, and not thou unto them. But if thou keep all in thy hands whilst thou livest, they may thank death, and not thee, for the portion that thou leavest them. If thou hast not children, and the Lord hath blest thee with a great portion of the goods of this World; and if thou meanest to be-

Row

flow them upon any charitable or pious uses, put not over that good work to the trust of others: seeing thou seest how most of other mens Executors prove almost Executioners: And if friends be so unfaithful in a mans life, how much greater cause hast thou to distrust their fidelity after thy death.

Lamentable experience sheweth how many dead mens wils have of late either been quite concealed, utterly overthrown, or by cavils and quirks of Law, frustrated or altered? whereas by the Law of God, the wil of the dead should not be violated: but al his godly intentions conscientiously performed, and fulfilled as in sight of God, who in the day of the resurrection, wil be a just Judge, both of the quick and dead. And if any thing should hap in his Wil to be ambiguous or doubtful, it should be construed as it might come neereſt to the honour of God, and the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on the Actors that do them: not on y Kingdom wherein they are suffered to be done. And let other rich men be warned by such wretched examples, not to c'marry their minds to their mony, as y they wil do no good with their goods, til death divorceth them. Considering therefore the shortnes of thine own life, and the uncertainty of others just dealing after thy death, in these unjust dayes: let me advise thee (whō God hath blessed w ability, and an intent to do good) to become, in thy life time, thine own Administrator, make thine own hands thine Executors, and thine own eyes thy Overseers, cause thy Lanthorne to give her light before thee,

a Gal.  
3. 15.  
Heb. 9. 17  
a Cor.  
5. 19.  
Eccleſ.  
12. 14.  
Rom.  
2. 15.  
1 Cor. 4. 5  
Acts 7.  
31. 32.  
b Volun-  
tate testa-  
toris ma-  
gis inspi-  
cienda est  
quam  
verba.  
l Cum vi-  
rum pa-  
rag. f. si.  
C De fi-  
dei. cum  
f. ad leg.  
Fall. si f.  
ad Tre. l.  
ubi pars  
te rogo.  
c Matri-  
monium  
inter Au-  
rum &  
Arcam,  
divorti-  
um inter  
Deum &  
Animam.  
Aug.  
Felix  
quem fa-  
ciunt alie-  
na peri-  
cula  
cau. un.

thee, and not behinde thee: give God the glorie, and thou shalt receive of him in a due time the reward, which of his grace and mercy hee hath promised to thy good works,

a Gal. 6.9  
Matth.  
10. 42.  
Mar 9. 41.  
Matth.  
23. 47.  
Luke  
14. 14.  
& 18. 32.  
1 Cor.  
15. 58.  
Rev. 14.  
23.  
b Job  
14. 5.  
c Job  
33. 24.  
d 2 Kings  
20. 7. and  
5. 7, 8, 10.  
John 7. 7.  
2 Kings  
1. 2, 3.

Levit.  
20. 6.  
Deut. 18.  
10. &c.  
2 Thes.  
2. 10.  
Deut.  
13. 3.  
2 Chron.  
16. 12.

4. Having thus set thy house and soul in order ( if the determined number of thy dayes be not expired) b God will either have mercy upon thee, and say, c *Spare him* (O killing Malady) *that he goe not down into the pit: for I have received a reconciliation:* Or else his Fatherly providence wil direct thee to such a d Physician, and to such means, as that by his blessing upon their endeavours, thou shalt recover, and be restored to thy former health againe. But in any wise, take heed that thou, nor none for thee, send unto Sorcerers, Wizards, Charmers, or Inchanters for help: for this were to leave the God of Israel, & to go to Baalzebub, the god of Ekron, for help, as did wicked Abazia; and to break thy vow which thou hast made with the blessed Trinity in Baptism. And be sure, that God will never give a blessing by those meanes which he hath accursed: but if he permit Satan to cure thy body, fear lest it tend to the damnation of thy soul. Thou art tried: beware.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician then in the Lord, as Afa did, of whom it is said, that he sought not to the Lord in his disease, but to the Physicians: which is a kind of idolatry, that will increase the Lords anger, and make the Physick received uneffectual. Use therefore the Physician as Gods Instrument, and Physick, as Gods meanes. And seeing it is not lawful without Prayer to use ordinary food, 1 Tim. 4. 4. much

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lesse extraordinarie Physick (whose good effect depends upon the blessing of God:) before thou takest thy Physick, *Isa. 1. 5. 7.* pray therefore heartily unto God to lesse it unto thy use, in these or the like words: *Ier. 8. 22.*

*A Prayer before taking of Physick.*

**O** Mercifull Father, who art the Lord of Health, and of sicknesse, of Life, *1 Sam. 2. 6.* and of Death, who killest and makest alive, who bringest down to the grave, and raisest up again: I come unto thee, as to the onely Physician, who canst cure my Soul from sin: and my Bodie from sicknesse. I desire neither life nor death, but refer myself to thy most holy will: for, though *2 Sam. 14. 14.* we must needs dye; and being dead, our lives are as water spilt on the ground, which cannot be gathered up again: yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy Children to use, and (by the lawfull use thereof) to expect thy blessing upon thine own means, to the curing of their sicknesse, and restitution of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy fatherly hand: I beseech thee therefore, that as by thy blessing on a lump of drie figs, thou didst *Isa. 38. 31.* heale Ezechias sore, that hee recovered: and by seven times washing in the river of Jordan, didst cleanse Naaman the Syrian of his Leprosie: and diddest restore the man that was blind from his birth, by anoyning his eyes with Clay and Spittle, and sending him to wash in the pool of Siloam: and by touching the hand of Peters wives

Matth.  
8, 20, &c.

Lb 14.

Mother, diddest cure her of her Feaver; and didst restore the woman that touched the hem of thy Garment, from her bloody issue: So it would please thee, of thine infinite goodnesse and mercie, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness, and pain, and restore me to health and strength again. But if the number of those dayes which thou hast appointed for me, to live in this Valley of misery, be at an end: & that thou hast sent this sickness, as thy Messenger, to call me out of this mortall life: then (Lord) let thy blessed will be done: for I submit my will to thy most holy pleasure. Onely I beseech thee, encrease my Faith, and Patience, and let thy Grace and mercie be never wanting unto me: but in the midst of all extremities, assist me with thy Holy Spirit, that I may willingly and cheerfully resign up my Soul (the price of thine own blood) into thy most gracious hands and custodie. Grant this, O Father, for Jesus Christ his sake: to whom with thee, and the Holy Ghost, be all honour and glory, both now and evermore, Amen.

*Meditations for the sick.*

**W**Hilest thy sickness remaineth, use often (for thy comfort) these few Meditations, taken from the ends wherefore God sendeth afflictions to his children: Those are ten.

1. Deus su-  
os percu-  
rit, ut e-  
mendet,  
Hier. Com  
in Isa. 1. 6.  
Deus ca-  
lamitates  
infigit,  
non extingere,  
sed castigare  
nos cupiens,  
Basil. Ser. 3.  
libe

1. That by afflictions, God may not onely correct our sins past, but also work in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other sins, which otherwise we would commit.

2. That by afflictions, God may purge us from all uncleanliness, and make us more humble and lowly in his eyes.

like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the child of God may say with David, *a* It is *a* Psalm 119. 71. good for me that I have been afflicted, that I may learn thy statutes, for, *b* before *b* Psalm 119. 67. I was afflicted, I went astray, but now I keep thy Word. And indeed (saith S. Paul) *c* We are chastened of the Lord: because we should not be condemned with *c* 1 Cor. 11. 32. the world. With one crosse God maketh two cures: the chastisement of sins past, and the prevention of sin to come. For though the eternall punishment of sin, (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from the temporal chastisement of sin; for this proceedeth onely from *y* love of God, for our good. And this is the reason, that when Nathan told David; from the Lord, that his sins *i* 1 Sam. 12. 10. were forgiven; yet that *y* sword (of chastisement) should not depart from his house, and that his Child should surely die. For GOD, like a skilfull Physician, seeing the Soul to be poysoned with the settling of sin: and knowing that the raigning of the flesh will prove the ruin of the Spirit: minisheth the bitter Pill of affliction whereby the Reliques of sin are purged, and the soul more soundly cured: the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly.

2. God sendeth affliction, to seal unto us our Adoption: *d* For every childe *d* Heb. 12. 6, 7, 8. whom God loveth, he correcteth. And he is a Bastard that is not corrected, Yea,

a Ad ma-  
la servan-  
tur non  
moritura  
mali.  
1 Sam.  
2. 25.  
b Namque  
favor ni-  
mius non  
est favor,  
ira sed in-  
gens. At  
favor in  
magno  
saepe do-  
lore later,  
Basil.  
Anth.  
sacra.  
c Crebris  
tribulati-  
onibus  
Ecclesiam  
suam Do-  
minus ex-  
ercet: ne  
si cuncta  
tempora-  
lia forte  
prosperare  
currant,  
in colatu  
presentis  
exilii de-  
lectata  
minus cœ-  
lestem  
patriam  
suspirer, Beda in Cant. Mundanus affectus praesentia amat,  
temporalia cupulat, spiritualia negligit, & cum totus se  
spargit in imis, nil potest amare de summis. Justia. Patri-  
arch, de disc. Monast. cap. 4. d 2 Cor. 12.

it is a sure note, that where G O D seeth sin, and smites not, there he detests and loves not. Therefore it is said, that he suffered the wicked Sons of Eli to continue in their sins without correction, because the Lord would slay them. On the b other side, there is no surer token of Gods fatherly love and care, then to be corrected with some crosse, as oft as we commit any sinfull crimes. Affliction therefore is a seal of Adoption, no signe of Reprobation, For the purest corne is cleaneft fanned, the finest Gold is oft test tried, y<sup>e</sup> sweetest grape is hardest pressed, and the truest Christian heavieft crossed.

5. God sendeth affliction, to wean our hearts from too much loving this world and worldly vanities: and to cause us the more earnestly to desire and long for eternall life. For as the children of Israel (had they not been ill intreated in Egypt) would never have been so willing to go towards Canaan: so (were it not for the crosses and afflictions of this life) Gods children would not so hartily long and willingly desire for the Kingdom of Heaven. For, we see many Epicures, that would be content to forgo Heaven, on condition that they might still enjoy their earthly pleasures, & (having never tasted the joyes of a better) how loth are they to depart this life? wheras the d Apostle (that saw Heavens glory) tels us, y<sup>e</sup> there is no more comparison betwixt y<sup>e</sup> joyes of Eternall life, and the pleasures of this world, than there is betwixt the filthiest dung, and the pleasantest meat,

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for betwixt the stinkingest dung-hill, and the fairest bed chamber. As therefore a loving Nurse puts worm-wood; or mustard on the brest, to make the childe the rather to forsake the dug, so God mixeth sometimes affliction with the pleasures and prosperitie of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present evill world, and so by Riches grow proud, by Fame insolent, by liberty wanton, and spurn *with their heel against the Lord, when they wax fat*: For if Gods children love the world so well, when (like a curst Stepmother) she misuseth and strikes us, how should we love this Harlot, if she smiled upon us, and stroked us, as she doth her own worldly Brats? Thus doth God (like a wise and loving Father) *d embitter* with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes,) they might sigh and long for eternall life, where firm and everlasting joyes are only to be found.

4. By affliction and sicknes God exerciseth his Children, and the graces which he bestoweth upon them, Herefineth and tryeth their faith, as the Goldsmith doth his Gold in the Furnace, to make it shine more glistering and bright: he stirreth us up to pray more diligently and zealously, and proveth what patience we have learned at this while in his School. The like experience he maketh of our Hope, Love, and al the rest of our

*laci: Gubernator in tempestate dignoscitur, in acie miles probatur, delicata jactatio est, cum periculum non est: con-  
sistatio in adversis, probatio est veritatis. Cyp. Serm. 4.  
blamort. Jerem. 48. 11.*

a Phil.  
3. 8.  
b Ne: san-  
cti viri  
aliqua  
elatione  
in hac vi-  
ta super-  
biant,  
quibus-  
dam tem-  
tationi-  
bus re-  
primun-  
tur.  
Enchi. in  
lib Reg.  
c Deut.  
32. 15.  
d 1 Pet.  
1. 7.  
e Ut  
igne  
purgati  
& ab  
admix-  
tione  
viti-  
orum  
car-  
na-  
lium de-  
fecati,  
splend-  
ant exa-  
minatae  
innocen-  
tiae cla-  
ritate,  
Hil. in  
psalm 56.  
f Schola  
crucis  
schola

Christian vertues: which without this trial, would rust like iron unexercised: or corrupt like standing waters, that either have no current, or else are not poured from vessell to vessell; whose taste remaineth, & whose scent is not changed. And rather than a man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state by crosses and sicknesses, to Salvation! For as the *Camomile*, which is trodden, groweth best, and smelleth most fragrant; and as the fish is sweetest that lives in the saltiest waters: so those souls are most precious unto Christ, who are most exercised and afflicted with his Crosse.

Job 1,  
9. 10.

Job 13.  
15.

5. GOD sendeth afflictions, to demonstrate unto the world the truenes of his childrens love and service. Every hypocrite wil serve God whilest he prospereth and blesseth him, as the Devill falsely accused *Iob* to have done: but who (save his loving child) will love and serve him in adversity, when God seemeth to be angry and displeased with him: yea, and cleave unto him most inseparably, when he seemeth (with the greatest frown, and disgrace) to reject a man, and to cast him out of his favour? yea, when he seemeth to wound and kil as an enemy: yea, then to say with Job? *Though thou Lord kill me, yet will I put my trust in thee.* The loving and serving of GOD, and trusting in his mercy in the time of our correction and misery, is the truest note of an unfained child and servant of the Lord.

6. Sanctified affliction in a singular help to further our true conversion, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the

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the Lord) *they will seek me diligently.* Egypt's burdens made Israel cry unto GOD. David's troubles made him pray. Hezekiah's sicknesse made him to weep: and miserie drove the Prodigall child to return and sue for his Fathers grace and mercy. Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who (if they had health and prosperity as others) would have (like others) neglected or contemned their Saviour, & never have sought unto him for his saving health and grace. For as the Ark of Noah, the higher it was tossed with the Flood, the neerer it mounted towards Heaven: so the sanctified Soul, the more it is exercised with affliction, the neerer it is lifted towards God. Oh blessed is that Crosse, that draweth a sinner to a come (upon the knees of his heart) unto Christ, to confesse his own misery, and to implore his endlesse mercy! Oh blessed, aye blessed be that Christ, that never refuseth the sinner that commeth unto him, though weather driven by affliction and miserie!

7. Affliction worketh in us pietie and compassion toward our fellowbrethren, that be in distresse and misery: whereby we learn to have fellowfeeling of their calamities: and to condole their estate *as if we suffered with them.* And for this cause Christ himself would suffer, and be tempted in all things like unto us (sin onely excepted) that he might be a merciful High Priest, touched with the feeling of our infirmities. For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ:

Exod. 3. 7.  
Psal. 86. 7  
Isa. 38. 23  
Luke 15. 16, &c.

a David  
non desolatur  
pœnis non  
stris. sed  
confessionem  
querit,  
erroris  
Alb. in  
Psal. 41.  
poenitent.

Heb. 13. 3.

Heb. 4. 15. & 20.  
18. & 19.  
21. 22.

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agement to a we  
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sicknes of his Body) suppo  
ter patience and consolation in his Sou.  
And the comfortable and blessed depa  
ture of such a man, will arm him again  
the fear of death, and assure him that the  
hope of the godly is a far more precious  
thing than that flesh and blood can un  
derstand, or mortall eies behold in this  
valley of misery. And were it not, that  
we did see many of those whom we  
know to be the undoubted children of  
God, to have endured such afflictions  
and calamities before us, the greatnes of  
the miseries and crosses which often  
times we endure, would make us doubt  
whether we be y children of God or no.  
And to this purpose S. James saith, God  
made Job and the Prophets an example  
of suffering adversitie, & of long pariance

9. By afflictions God makes us con  
formable to the Image of Christ his Son,  
who being the Captain of our Salvation,  
was made perfect through sufferings.  
And therefore he first bore the crosse in  
shame, before he was crowned with glory,  
and did first take gall, before he did eat  
the

a Sicut  
Deus ju  
stum in  
cidere in  
calamita  
tes ut vir  
tutem,  
quæ in  
illolates  
bat, aliis  
apertam  
manife  
stamque  
faciat.  
Dām, lib.  
2. de Orch.  
cap. 29.

Rom.  
3. 18.  
a Pet.  
4. 14.  
Heb. 2. 10.  
Heb. 2. 7.  
Matth.  
27. 34.  
Luke  
24. 42.  
Favos post  
mella gu  
stavit.  
Tert. lib.  
de Consol.  
lib. 2. c. 24.

the be  
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metet  
h. 3.



the *hony combe*: and was first derided king *Psalm*  
*of the Jews* by the souldiers in the high *24, 7.*  
*priests Hall*, before he was saluted *King of*  
*glory*, by the Angels in his Fathers courts,  
 And the more lively our Heavenly Fa-  
 ther shall perceive the Image of his na-  
 turall Son to appear in us, the better he  
 will love us, and when we have, for a  
 time, born his likenesse in his sufferings,  
 and a fought, and overcome, we shall be  
 crowned by Christ, and with Christ sit in  
 his Throne, and of Christ receive the  
 precious white stone, and Morning star,  
 that shall make us shine like Christ for e-  
 ver in his glory.

10. Lastly, that the godly may be  
 humbled in respect of their own b state  
 and miserie: and God glorified by deli-  
 vering them out of their troubles and af-  
 flictions, when we call upon him for his  
 help and succour. Forthough that there  
 be no man so pure, but if the Lord will  
 e *straightly mark iniquities*; he shall find in  
 him just cause to punish him for his sin:  
 yet the Lord in mercie doth not alwayes  
 in the d affliction of his children respect  
 their sins: but sometime layeth afflictions  
 and crosses upon them for his glories  
 sake. Thus our Saviour Christ told his  
 Disciples, e that the man was not born  
 blind for his own or his Parents sin; but,  
 that the work of God should be shewed  
 on him. So he told them likewise, that *Laz-  
 arus sicknes was not unto the death, but for the*  
*glory of GOD*, O the unspeakable goodnes  
 of God, which turneth those afflictions,  
 dum sentiret, Gregorius lib. 2. Mortal. Job *Psalm*  
 130. 3. d In his quæ patimur nullum contra Deum mur-  
 mur cordi nostro subrepat; quia ad hoc creator noster  
 operetur ignotum est, Gregorius Ephes. 31, e John  
 1. 3. John 11. 4.

Y 5

which

\* Malum pati, malum non est: malum facere, malum est. Chry. de prod. Iud.

a Cum vexamur ac premimur, tum maxime gratias agimus ita indulgentibus. No Patri quod corrupte. Iam contra non paritur. In gius procedere, sed plagis ac verberibus emendat. Last. lib. 5. cap. 23.

which are the \* shame and punishment due to our sins, to be the subject of his honour and glory!

These are the blessed and propipherable ends, wherefore GOD sendeth sicknesse and affliction upon his children: whereby it may plainly appear, that afflictions are not signes, either of Gods hatred, or of our reprobation: but rather tokens and pledges of his Fatherly love unto his children whom he loveth: and therefore chasteneth them in this life: where, upon repentance, therefore remains hope of pardon: rather than to refer the punishment to that Life where there is no hope of pardon, nor end of punishment. For this cause, the Christians, in the <sup>a</sup> Primitive Church, were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoiced, that they were counted worthe to suffer for Christs name, Acts 5, 41. And the Christian Hebrewes suffered with joy the spoyling of their goods, knowing that they had in Heaven a better, and an enduring substance. Heb. 10, 34. And in respect of those holy ends, the Apostle saith, That though no affliction for the present seemeth joyous, but grievous; yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as God hath sent unto thee this sicknes: so it would please him to come himselfe unto thee, with thy sicknesse: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

*Meditations for one that is recovered from sicknesse.*

**I**F GOD hath of his mercie heard thy Prayers, and restored thee to thy health again, consider with thy self.

1. That

1. That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in newnesse of life. Let thy sin dye with thy sicknesse: but live thou by grace to holinesse.

2. Be not the more secure, that thou art restored to health, neither insult in thy self, that thou hast escaped Death: but think rather, that GOD (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some little longer time of respite: that thou mayest both amend thy life, and put thy self in a better readinesse against the time that he shall call for thee, without further delay out of this world. For although thou hast escaped this, it may be thou shalt not escape the next sicknesse.

3. Consider how fearefull a reckoning thou hadst made before the Judgement-Seat of Christ by this time, if thou hadst dyed of this sicknesse. Spend therefore the time that remaines so, as that thou mayest be able to make a more chearful account of thy life, when it must be expired indeed:

4. Put not far off the day of Death; thou knowest not for all this, how neer it is at hand: and (being so fairely warned) be wiser. For if thou be taken unprovided, the next time thy excuse will be lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment and newnesse of life. Thou hast vowed a vow unto God, defer not to pay it, for he delighteth not in fools: pay therefore that thou hast vowed. The unclean spirit is cast out; Oh let him not re-enter, with even worse then himself. Thou hast  
sighed

Eccles.  
5. 3.

Mat. 12.  
43, &c.

John

4. 14.

Iſa. 63 9.

Luke

14. 33.

2 Pet.

2. 20, 22.

Iohn 5. 14.

Iohn

8. 11.

1 Pet.

4. 4.

Pſa'm

90, 12.

1 Sam.

2. 6.

sighed out the groans of contrition: thou hast wept the tears of repentance: thou art washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angell, but of the *Angell of Gods presence*, troubled with the wrath due to thy sins, who descended into Hell, to restore thee to saving health, and Heaven. *Return not now, with the Dog, to thine own vomit: nor like the washed Sow, to wallow again in the mire of thy former sins, and uncleannesse: lest being intangled and overcome again with the filthines of sin (which now thou hast escaped) thy latter end prove worse then thy first beginning.* Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First to the man cured of his 38 years disease: *Behold thou art made whole: sin no more, least a worse thing fall upon thee.* Secondly, to the Woman taken in Adulterie: *Neither do I condemn thee: Go thy way, and sin no more.* Teaching us, how dangerous a thing it is to relapse and fall again into the former *excesse of riot.* Take heed therefore unto thy wayes; and pray for grace, *that thou mayest apply thy heart unto wisdom,* during that small number of daies which yet remain behind. And for thy present mercy and health received, imitate the thankful Leper, and return unto God this, or the like thanksgiving.

*A Thanksgiving to be said of one that  
is recovered from sicknesse.*

O Gracious and mercifull Father, who art the LORD of health and sicknes, of life and of death: *who killest, and makest alive: who bringest down to the grave, and raisest up again,* who art the  
only

onely preserver of all those that trust in thee: I thy poor and unworthy servant, having now (by experience of my painful sicknesse) felt the grievousnesse of misery due unto sin, and the greatnesse of thy mercie in forgiving sinners: and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again, do here (upon the bended knees of my heart, return (with the thankful Leper) to acknowledge thee alone to be the GOD of my health and salvation, and to give thee the praise and glory, for my strength and deliverance out of that grievous disease and maladie, and for thus turning my Mourning into mirth, my Sicknesse into health: and my Death into life. My sins deserved punishment, *Isa. 38.* and thou hast corrected me, but hast not *9, &c.* given me over unto death. I looked (from the day to night) when thou wouldst make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sicknesse oppressed me: I lifted up mine eyes unto thee, O Lord: and thou didst comfort me: for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption: and when I found no help in my self, nor in any other creature, saying, *I am deprived of the residue of my yeares, I shall see man no more, among the inhabitants of the world*) then didst thou restore me to health again: and gavest life unto me: I found thee, O Lord, ready to save me.

And now, Lord, I confesse, that I can never yeeld unto thee such a measure of thanks as thou hast (for thy benefit) deserved at my hands. And (seeing that I can never be able  
to

to repay thy goodnesse with acceptable works,) Oh, that I could with Mary Magdalene testifie the love and thankfulnesse of my heart with abounding teares! Oh, what shall I be able to render unto thee, O Lord, for al these benefits which thou hast bestowed upon my soul! Surely, as in my sicknes, when I had nothing else to give unto thee: I offered Christ and his merits unto thee as a ransom for my sins: so being now restored by thy grace unto my health and strength, and having no better thing to give: Behold, O Lord, I do here offer up my self unto thee, beseeching thee so to assist me with thy holie Spirit, that the remainder of my life, may be wholly spent in setting forth thy praise and glorie.

Rom.  
2. 1.

O Lord, forgive me my former follies and unthankfulnesse, that I was no more carefull to love thee according to thy goodnesse, nor to serve thee according to thy will, nor to obey thee according to thy commandements, nor to thanke thee according to thy benefits. And seeing thou knowest that of myself I am not sufficient so much as to thinke a good thought, (much lesse to do that which is good and acceptable in thy sight,) assist me with thy grace and holy Spirit, that I may (in my prosperity) as devoutly spend my health in thy service, as I was earnest in my sicknes to beg it at thy hands. And suffer me never to forget, either th<sup>y</sup> mercie, in restoring me to my health, or those Vows and Promises, which I have made unto thee in my sicknesse. With my new health, renew in me, O Lord, a right Spirit: which may free mee from the slaverie of Sinne, and establish my heart in the Service of Grace.

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Work in me a greater detestation of all sins (which were the causes of thy anger and my sicknesse:) and increase my faith in Jesus Christ, who is the Author of my health and salvation. *Let thy good Spirit* Tit. 2. 12, *lead me in the way that I should walke, and teach me to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously and godly in this world, that others by my example may thinke better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue: Teach me, O my God, so to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make me more zealous then I have beene in Religion, more devout in Prayer, more fervent in spirit, more carefull to hear, and profit by the preaching of thy Gospel, more he'pfull to my poore brethren, more watchfull over my wayes, more faithfull in my calling, & every way more abundant in al good works. Let me (in the joyful time of prosperity) fear y<sup>e</sup> evill day of affliction: in the time of health, think of sicknes: in the time of sicknes, make my self readie for death: and when death approacheth, prepare my selfe for Judgement. Let my whole life be an expressing thankfulness unto thee for thy Grace and Mercie. And therefore, O Lord, I do here from the very bottom of my heart, together with the thousand thousands of Rev. 5. Angels, the four Beasts, and twenty four Elders, and all the creatures in Heaven and on the earth, acknowledge to be due unto thee, O Father, which sittest upon the Throne, and the Lamb thy Son, who sitteth at thy right hand, and to the Holy Spirit, which pro-*

Psalm.  
90. 12.

Rev. 5.  
12, &c.

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Work

proceedeth from both, the holy Trinitie of persons in unitie of substance, all praise, honour, glory, and power, from this time forth and for evermore, Amen.

*Meditations for one that is like to die.*

**I**F thy sicknesse be like to increase unto death; then meditate on three things; First, how graciously GOD dealeth with thee. Secondly, from what evils death wil free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

a Matth.

9. 12.

b Luke

21. 44.

Pfal, 88. 7

Heb. 5. 7.

Isa. 2. 4.

Psalms

18. 5. 7.

Gal. 3. 14.

c La. 2.

1. 15.

Dum Ier-  
gimus vel  
audimus,  
quot &  
quanta  
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culpa su-  
stinuit, in-  
telligimus  
nos pec-  
catores  
omnia  
debere  
libenter  
sistere.

Theod.

ad 5. cap.

in Rom,

1. Meditate, that God useth this cha-  
stisement of thy bodie, but as a medicine  
to cure thy soul, by drawing thee (who  
art sick in sin) to come by repentance un-  
to a Christ (thy Physician) to have thy  
soul healed.

2. That the sorest sicknesse or painful-  
lest disease which thou canst endure, is  
nothing, if it be compared to those do-  
lours and pains, which *Iesus<sup>b</sup> Christ* thy  
Saviour hath suffered for thee; when in  
a bloody sweat he endured the wrath of  
God, the pains of Hel, and a cursed death,  
which was due to thy sins. Justly there-  
fore may he use those words of Jeremy,  
c *Behold, and see if there be any sorrow, like  
unto my sorrow, which is done unto me, where-  
with the Lord hath afflicted me, in the day of  
his fierce wrath.* Hath the Son of God in-  
dured so much for thy Redemption, and  
wilt not thou a *sinfull* man endure a little  
sicknes for his pleasure: especially when  
it is for thy good?

3. That when thy sicknesse and  
disease is at the extreamest, yet it is lesse  
and easier then thy sinnes have de-  
ser-



served. Let thine *own* conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmure not therefore, but considering thy manifold and grievous sinnes, thank God that thou art not plagued w<sup>th</sup> far more grievous punishment. Think how willingly the damned in Hel would endure thy extreamest pains a thousand yeers, on condition that they had but the hope to be saved, and (after so many yeers) to be eased of their torments. And seeing that it is his mercy, that thou art not rather *consumed* then corrected, how canst thou but bear patiently his temporary correction, seeing the end is to save thee from eternall condemnation?

4. That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren: who (being the beloved and undoubted servants of God when they lived on earth) are now most *blessed and glorious* Saints with Christ in Heaven: as *Job, David, Lazarus, &c.* They groaned for a time, as thou dost under the like burthen: but they are now delivered from all their miseries, troubles, and calamities: And so likewise ere long (if thou wilt patiently carry the Lords leisure) thou shalt also be delivered from thy sicknes and pain: either by restitution to thy former health with Job, or (which is far better) by being received to heavenly rest, with Lazarus.

5. Lastly, that God hath not given thee over into the hand of thine enemy, to be punished and disgraced, but (being thy loving Father) he correcteth thee with his owne mercifull hand. When David had his wish, to

Z

chuse

Lam.

3. 22.

1 Cor.

11. 32.

Heb. 11.

35, &amp;c.

1 Pet. 5. 9

2 Sam.  
24. 14.

Heb.  
12. 11.

2 Sam 16.  
9. 10.

Psalms  
39. 9.

Job. 2. 10.

Matth.  
26. 39.

Verse. 42.

chuse his own chastisement, he chose rather to be corrected by the hand of God, then by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who wil not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth joyous for the present) we know nothing cometh but what is good. The consideration hereof made David to endure *Shemeis* cursed railing with a great patience; and to correct himself another time for his impatiencie, *I should not have opened my mouth because thou didst it: and Job to reprove the unadvised speech of his wife: Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evil? And though the cup of Gods wrath due to our sinnes, was a horreur to our Saviours humane Nature, that he earnestly prayed that it might passe from him: yet (when he considered that it was reached unto him by the hand and wil of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing wil more arm thee with patience in thy sicknesse, then to see that it commeth from the hand of thy heavenly Father; who would never send it, but that he seeth it to be unto thee both needfull and profitable.*

*The second sort of Meditations are, to consider from what evils death will free thee.*

IT freeth thee from a corruptible body, which was conceived in the witness of flesh, the heat of lust, the stain of sin, and born in the blood of filthy-  
ness.

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selfe; a living prison of thy soul, a lively instrument of sin, a very sack of stinking dung, the excrements of whose nostrils, eyes, pores, and other passages (duely considered) will seem more lothsome then the uncleanest sinck or vault. In-  
 so much that whereas trees and plants bring forth leaves, flowers, fruits and sweet smells, mans body brings forth naturally, nothing but lice, worms, rottennesse, and filthy stinck. His affections are altogether corrupted, and the imaginations of his heart are onely evil continually. Hence it is, that yungodly is not satisfied with prophanenes: nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with precisenesse, nor the malicious with revenge, nor the lecherous with uncleannesse, nor the covetous with gain, nor the drunkard with drinking. New passions, and fashions do dayly grow, new fears and afflictions do still arise: here wrath lies in wait, there vain-glory vexeth, here pride lifts up, there disgrace casts down, & every one waiteth who shal arise in the ruin of another. Now a man is privily stung with backbiters like fiery serpents, anon he is in danger to be openly devoured of his enemies, like Daniels lions. And a godly man, where ere he liveth, shall ever be vexed (like Lot) w Sodoms uncleannes.

Psalms

14. 1.

Gen. 6. 9.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin: so that after death there shall be no more sorrow, nor crying, neither shall there be any more pain, for God shall wipe away all tears from our eyes. Yea by death we are separated from the company of wicked men, and

Rom. 6. 7.

Rev. 21. 4.

**Isa. 57. 1.** God taketh away merciful and righteous men from the evil to come. So he dealt with Joseph, I wil gather thee to thy Fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the Heaven of the souls joy: so the grave may be termed the heaven of the bodies rest.

**Job 3. 1.** 3. Whereas the wicked bodie lives in a world of wickednesse, so that the poor soul cannot look out at the Eyes, and not be infected, nor hear by the Ear, and not be distracted: nor smell at the Nostrils, and not be tainted, nor taste with the Tongue, and not be allured, nor touch by the Hand, and not be defiled, and everie sense, upon everie temptation, is readie to betray the soul: by death the soul shall be delivered from this thralldome, and this corruptible body shall put on incorruption, and this mortall immortality, 1 Cor. 15, 53. Oh blessed, thrice blessed be that death in the Lord, which delivers us out out of so evil a world, and freeth us from such a body of bondage and corruption?

*The third sort of Meditations to consider what good Death will bring unto thee.*

**D**Eath bringeth the godly mans soul to enjoy an immediate communion with the blessed Trinity, in everlasting blisse and glory.

2. It translates the soul from the misery of this world, the contagion of sin, and society of sinners, to the City of the living God, the celestiall Hierusalem, and the company of innumerable Angels, and

and to the Assembly and Congregation of the  
 righteous, which are written in Heaven, and to  
 God the Judge of all, and to the souls of just  
 men made perfect, and to Jesus the Mediatour  
 of the new Covenant.

3. Death putteth the Soul into the  
 actual and full possession of all the inheri-  
 tance and happinesse, which Christ hath  
 either promised unto thee in his Word,  
 or purchased for thee by his blood.

This is the good and happines, where-  
 unto a blessed death wil bring thee. And  
 what truly religious Christian that is  
 yong, would not wish himself old, that  
 his appointed time might the sooner  
 approach to enter into this celestial Pa-  
 radise, where thou maiest exchange thy  
 brasse for gold, thy vanity for felicity,  
 thy vilenes for honour, thy bondage for  
 freedome, thy lease for an inheritance,  
 and thy mortall state for an immortall  
 life? He that doth not daily desire this  
 blessednesse above all things, of al others  
 he is lesse worthy to enjoy it.

If *Cato Uticensis*, and *Cleombrotus*, two *† Plar.*  
 Heathen men ( reading *Platoes* book of *in vit.*  
 the immortality of the Soul ) did volun- *Caton.*  
 tarily, the one break his neck, the other *Cicero.*  
 run upon his sword, that they might the *Tusc.*  
 sooner ( as they thought ) have enjoyed *quest. l. r.*  
 those joyes: what a shame is it for chris- *Vel de;*  
 tians ( knowing those things in a more *præcipiti*  
 excellent measure and manner, out of *venias in*  
 Gods own book ) not to be willing to *Tartara*  
 enter into those Heavenly joyes? *faxo, Ut*  
 Especially when their Master calls for *qui So-*  
 them thither. If therefore there be in *cra: cum*  
 thee any love of God, or desire of thine *de nece*  
 own happinesse, or salvation: when *legit o-*  
 the time of thy departing draweth *pus. Ovid.*  
 neer, that time, I say, and manner of *in Ibin.*  
 death, *Matth.*  
*25. 31,*

Death, which God in his unchangeable  
counsel hath appointed and determined  
before thou wast born, yeeld and sur-  
render up (willingly and cheerfully) thy  
Soul into the mercifull hand of Jesus  
Christ thy Saviour. And to this end,  
when the time is come, as the Angell in  
the sight of Manoah, and his wife, ascen-  
ded from the Altar up to Heaven in the  
flame of the Sacrifice: So endeavour thou  
that thy soul in the sight of thy friends,  
may from the Altar of a contrite heart, a-  
scend up to heaven, in the sweet per-  
fume of this, or the like spirituall sacri-  
fice of Praier.

Luke 13.  
29, 30.

*A Prayer for the sick man, when he is told  
that he is not a man for this world, but must  
prepare himself to go unto God.*

Nam. 16.  
22. and  
27. 16.  
Act. 13.  
25, 26.  
Jer. 38. 16  
2 Tim. 4. 7  
Psa. 90. 12  
Job 1. 4, 5  
24, & 16.  
22, and  
21. 11.  
Luke  
22. 53.  
Psalm  
143. 2.  
1 Tim.  
4. 7.

Psalm  
27. 12.

O Heavenly Father, who art the Lord  
God of the spirits of all flesh, and hast  
made us these souls, and hast appointed us  
the time, as to come into this world, so  
(having finished our course) to go out  
of the same. The number of my dayes,  
w<sup>h</sup> thou hast determined, are now expi-  
red, & I am come to that utmost bound,  
which thou hast appointed, beyond  
which I cannot passe. I know O Lord, that  
if thou entrest into Iudgement, no flesh can be  
justified in thy sight: And I (O Lord) of all  
others should appear most impure and  
unjust, for I have not sought that good  
fight for the defence of thy Faith and  
Religion, with what zeal and constancy  
that I should: but for fear of displeasing  
the world, I have given way unto sins  
& errors, & for desire to please my flesh,  
I have broken al thy Commandements,  
in thought, word and deed: so that my  
sins have taken such hold on me, that I am

not able to look up, and they are more in number than the hairs on my head. If thou wilt straitly mark mine iniquities, O Lord, where shall I stand? If thou weighest me in the Balance, I shall be found too light: For I am void of all righteousness, that might merit thy mercy: and loaden with al iniquities that most justly deserve thy heaviest wrath. But, O my Lord, and my God, for Jesus Christ thy Sons sake, in whom thou art wel pleased with all penitent and beleiving sinners, take pity and compassion upon me, who am the chief of sinners. Blot out all my sins out of thy remembrance, and wash away al my transgressions out of thy sight, with the precious blood of thy son, which I beleieve that he (as an undefiled Lamb) hath shed for the cleansing of my sins. In this faith I lived, in this faith I dye: beleiving that Iesus Christ dyed for my sins, and rose again for my Iustification. And seeing that he hath endured that death, & born the burden of that Iudgement, which was due unto my sinnes, O Father, for his death and passions sake, now (that I am coming to appear before thy Iudgement-Seat) acquit and deliver me from that fearful Iudgement which my sins have justly deserved: and perform with me that gracious & comfortable promise, which thou hast made in thy Gospell; That whosoever beleeveth in thee, hath everlasting life, and shall not come into judgement, but shall passe from death unto life. Strengthen, O Christ my Faith, that I may put the whole confidence of my salvation, in the merits of thy obedience and blood. Encrease, O holy spirit, my patience, lay no more upon me, then I am able to bear: and enable me to bear so much

Psalm

130.3.

Dan. 5.27

Matth.

11.29.

Matth.

3.17.

1 Tim.

1.15.

Ezek.

18.22.

Psalm

51.7.

1 Pet.

1.19.

John 1.29

Rom.

4.25.

1 Cor.

15.3.4.

1 Pet.

2.24.

John 5.24

Luke

17.5.

1 Cor.

19.12.

Matth.  
25. 4.  
Matth.  
12. 11.  
Rev. 19. 8  
Rev. 19. 7  
John  
17. 22.  
Zach. 3. 2  
Psal 12.  
20. 21.

Matth.  
18. 8.  
Heb. 1. 14  
Luke  
16. 22.  
Matth.  
8. 11.  
Luke  
13. 18.  
Eph. 1. 10.  
Acts  
15. 12.

Psalms  
31. 4.

Acts 7. 59

as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, & Sanctifier, vouchsafe, that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readines, that (like a Wise Virgin, having the wedding Garment of thy righteousness and holines) she may be ready to meet thee at thy coming, with Oyl in her Lamp. Marry her unto thy self, that she may be one with thee in everlasting love and fellowship. O Lord, reprove Satan, and chase him away: deliver my soul from the power of the dog, Save me from the lions mouth, I thank thee, O Lord, for al thy blessings, both spirituall and temporall bestowed upon me: especially for my Redemption by the death of my Saviour Christ, I thank thee, that thou hast protected me with thy holy Angels from my youth up untill now: Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soul; and then to carry her (as they did the soul of Lazarus) into thy heavenly kingdome. And as the time of my departure shal approach neerer unto me: so grant, O Lord, that my soul may draw neerer unto thee. And that I may joyfully commend my soul into thy hands, as into the hands of a loving Father, and mercifull Redeemer, and at that instant, O Lord, graciously receive my spirit. Al which that I may do, assist me, I beseech thee with thy grace, and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord, and onely Saviour, In whose

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Name I give thee thy glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying, *Our Father, &c.*

*Meditations against despair, or doubting of Gods mercy.*

**I**T is found by continual experience, that neer the time of death (when the children of God are weakest) then Satan makes the greatest flourish of his strength: and assails them with his strongest temptations. For he knoweth, that either he must now or never prevail, for if their souls once get to heaven, he shall never vex nor trouble them any more: and therefore he wil now bestirre himself as much as he can, and labour to set before their eyes all the grosse sins which ever they committed, and the judgements of God, which are due unto them, thereby to drive them, if he can, to despair, which is a grievouſer sinne then all the sins that they committed, or he can accuse them of.

If Satan a therefore trouble thy conscience more towards thy death, then in thy life time.

1. Confesse thy sins unto God, not only in generall, but also in particular.

2. Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou doest injuriously or fraudulently detain or keep in thy possession any lands or goods, that of right do belong to any widow or fatherlesse childe, presume not, as thou tendrest thy souls health, to look Christ the righteous Judge in the face, unlesse thou doest first make a restitution thereof to the right owners: for the Law of God, under the

Z 5

penalty

a Satans first stratageme in time of death.

The defeatures, b Lev.

6 2, 3, 4, &c.

Num. 5.

6. 7. 8.

Non reinitur peccatum nisi restitutum.

penalty of his curse, requireth thee to restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour: with a fifth part for amends added to the principal. And unless that like a Zacheus thou doest make restitution of such goods and lands, according to Gods Law, thou canst never truly repent, and without true repentance thou canst never be saved. But though by the temptation of the Devil thou hast done wrong and injury, yet if thou doest truly repent, and make restitution to thy power, the Lord hath promised to be merciful unto thee, to hear y Prayers of his faithful Ministers for thee, to *forgive thee thy trespasses* and sin, and to receive thy soul in the merits of Christs blood, as a Lamb without blemish.

3. Ask God for Christ his sake pardon and forgivenesse. And then these troubles of mind are no discouragements, but rather comforts, exercises, not punishments. They are assurances unto thee, that thou art in the right way, for *the way to Heaven is by the gates of hel*: that is, by suffering pains in the body, and such doubtings in the mind, that thy estate in this life being every way made bitter, the joyes of eternall life, may relish unto thee better and more sweet.

If Satan tell thee that thou hast no faith, because thou hast no feeling; meditate:

1. That the truest faith hath oftentimes the least feeling, and greatest doubts, but so long as thou hatest such doubting, they shall not be laid unto thy charge, for they belong to the

2 Luke  
19. 8, 9.  
Ezek. 15. 3  
12. 16.  
Mich. 6.  
10. 17.  
Luke  
13. 1.  
Jer. 18. 7.  
Acts 2.  
38. &c  
8. 22.  
1 Pet. 3. 9  
Gen.  
29. 7.  
Jain. 5.  
14. 15, 16.  
Lev. 6.  
6. 7.

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Psa. 7. 19.  
Mat. 9. 24  
Matth.  
17. &c.  
Matth.  
14. 31.

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flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith to believe without feeling, then with feeling. The least faith (so much as a grain of Mustard-seed, so much as is in an infant baptized) is enough to save the soul which loveth Christ, and believeth in him. Tob 35. 19

3. That the Child of God, which desireth to feel the assurance of Gods favour, shall have his desire, when God shall see it to be for his good: for God hath promised to give them the *Water of life*, who thirst for it. We have an example in Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake, and then cried out and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come*, meaning the feeling joy of Faith and the holy Ghost. Tarry therefore the Lords leisure, be strong, and he shall comfort thine heart. Mat h. 22. 14.  
Rev. 1. 6.  
Isa. 55. 1.  
Fox Act. Moun.  
Fol. 1555.  
In the last Edition.  
Psalm 37 16.

If Satan shall aggravate unto thee the greatness, the multitude and hainousnesse of thy sins, meditate:

1. That upon true repentance, it is as easie with God to forgive the greatest sin as the least, and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, then smal offenders: as appears in the examples of Manasses, Magdalene, Peter, Paul, &c. And where sin most abounded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that man did first forsake God, as appears in the examples of Cain, Saul,

Rom. 5. 10.

Saul, Achithophel, Ahazia, Judas, &c.

Matth.  
11.28.

3. That God calleth al, even those sinners, who are heavy laden with sin, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the history of the Gospel witnesseth: There came unto Christ al sorts of sick sinners, y<sup>e</sup> blind, halt, lame, lepers, such as were sick of palsies, drop-sies, bloody fluxes, such as were lunatick, and possessed with unclean spirits, and devils: Yet of all those not one, that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found: were his sins never so great, were his disease never so grievous. Nay, he offered and gave his mercy to many who never asked it, (being moved only with y<sup>e</sup> bowels of his own compassion, and the sight of their miserie) as to the woman of *Samaria*, the widow of *Naim*, and to the sick man that lay at the pool of *Bethesda*, who had been 38 years sick. If he thus willingly gave his mercy to them that did not ask it, and was found of them (as the Prophet saith) that sought him not, wil he deny mercy, unto thee, who dost so earnestly pray for it with tears? and dost, like the poor Publican, so heartily knock for it with penitent fists upon a bruised and broken heart? especially when thou prayest to thy Father, in the Name and mediation of Christ, for whose sake he hath promised to grant whatsoever we shal ask of him: as sure as God is true, he wil not. Though Nineveh's sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the City: how much more if thou likewise repentest,

John  
6. 34.  
Luk. 7. 13

Isa 56, 1.  
Rom.  
10. 20.

John  
14. 14.

gentest, will he spare thee; seeing his sentence is not yet gone forth against thee? If he deferred the judgement all Ahabs dayes, for the externall shew onely which he made of humiliation: how much more will he clean turn away his vengeance; if thou wilt unfainedly repent of thy sin, and return unto him for grace and mercy.

He offered his mercie unto Cain (who murdered his innocent brother) *If thou dost well, shalt thou not be accepted?* As if he should have said, If thou wilt leave thy envie and malice, and offer unto me from a faithfull and contrite heart, both thou and thine oblation also shal be acceptable unto me. And to Judas (that so treacherously betrayed him) in calling him Friend, a sweet appellation of love, & when Judas offered, he willingly consented with that mouth (wherein never was found guil) to kisse those dissembling lips, under which lurked the poison of Asps. Had Judas apprehended this word friend, out of y<sup>e</sup> mouth of Christ, as *Benhadad* did the word *brother* from the mouth of *Ahab*, doubtles Judas should have found the God of Israel more mercifull then *Benhadad* found the king of Israel. But God was more displeased with Cain for despairing of his mercie, then for murdering his brother: and with *Judas* for hanging himself, then for betraying his master: in that they would make the sins of mortall men greater then the infinite mercie of the eternall God, or as if they could be more sinfull, then God was mercifull: Whereas the least drop of Christs blood is of more merit to procure Gods mercie for thy salvation,

*Domini, sed desperata traxit ad laqueum, Leo, then.*

Novit Dominus mutare sententiam, si tu noveris emendare. vi. am. Aug. in Psal. 50.

Gen 4. 2. Matth. 25. 50. 1 Pet. 2. 22. Psal. 140. 3. Matth. 26. 50.

a 1 Kings 20. 32. 33. \* Vers. 31. b Judam non am scelus quam desperatione fecit penitus interire. Aug. l. de util. penit Sceleratior omnibus, O Juda, extitisti, quem non penitentia dedit.

then all the sins (that thou hast committed) can be of force to provoke his wrath to thy damnation.

a Satans  
fourth  
assault.

a If Satan shall suggest, that al this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater then others mens, as being sins of knowledge, and of many years continuance, and such as whereby others have been undone: and all ( for the most part) committed wilfully and presumptuously against God & thy conscience. And therefore though he wil be merciful unto others, yet he wil not be merciful unto thee; meditate:

The Encoun-  
ter.

1. That many ( who are now in heaven most blessed & glorious Saints) committed in the same kinde ( when they lived on earth) as great and greater sins then ever thou hast committed, and continued ( before they repented) in those sins as long as ever thou hast done. As therefore al their sins, and the continuance in them could not hinder Gods mercy, upon their repentance, from forgiving their sins, and receiving them into favour: no more shall thy sins and continuance therein, hinder him from being mercifull unto thee, if thou dost repent as they did: yea, upon thy repentance, every one of their examples is a pledge that he wil do the same unto thee that he did unto them. For as the least sin, in Gods justice without repentance, is damnable: so the greatest sin upon Repentance, is (in his mercy) pardonable. Thy greatest and inveteratest sins are but the sins of a man: but the least of his mercies is the mercy of God. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned; mark how this doubtfull case is resolved by God him-

1 Tim.  
2. 16.

himself. Many in Isaias daies thought (as thou dost) that they had continued so long in sin: that it was too late for them now to seek to returne unto God for grace and mercy. But God answereth them: *Seek ye the Lord whilest he may be found, cal ye upon him whilest he is neer.* As if he had said, whilest life lasteth, and my Word is preached, I am neer to be found of al that seek me, and pray unto me, the people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to cal upon thy Name, or to come near thine Holines. To this the Lord answereth; Let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto me, and I will have mercy upon him, and be his God, and I wil pardon him abundantly. But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong unto us. But because our sins are so great, & of such long continuance, therefore we fear lest when we appear before God, he wil reject us. To this God answereth again: my thoughts (of mercy) are not your thoughts, neither are your waies (of pardoning) my waies: for as the heavens are higher then the earth, so are my wayes higher then your waies, and my thoughts then your thoughts. If therefore every sinner in the world were a world of such sinners as thou art: do thou but (yet what God bids thee) Repent and believe, and the blood of Jesus Christ being the Blood of God, wil cleanse both thee and them from all your sins.

2. That as God did fore-see all the sins which the world did commit, and yet all those could not hinder him from

Acts

20. 28.

1 John

1. 17.

from

John  
3. 16.

from loving the world, so that he gave his onely begotten Son to the death, to save as many of the world as would believe and repent: much lesse shall thy sins (being the sins of the least number of the world) be able to hinder God, from loving thy soul: and forgiving thy sins, if thou dost Repent and Believe.

Rom  
8. 13.

3. That if he loved thee so dearly (when thou wast his enemy) that he payed for thee so dear a price, as the spilling of his Heart-blood: how can he now but be gracious unto thee, when to save thee, will cost him but the casting of a gracious look upon thee? Look not thou therefore to the greatnesse of thy sins, but to the infinitenesse of his mercy, which is so surpassing great, that if thou puttest all thine own grievous sins together, and addest unto those the sins of Cain and Judas, and puttest unto them all the sins of all the Reprobates in the world; (doubtlesse it would be a huge heap:) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, then betwixt the least Mole-hill, and the greatest mountain in a Countrey. The cries of the grievousest sin that ever we read of, could never reach up higher then unto Heaven, as the crie of the sins of Sodom: but the mercy of God (saith David) reacheth up higher then the heavens, and so overtoppeth al our sins. And if his mercy be greater then all his works, it must needs be greater then all thy sins. And so long as his mercy is greater then the sins of the whole world, doethou but repent, there is not doubt of pardon.

Genes.  
19. 13.  
Psalm  
108. 4.  
Psalm  
143. 9

Sathans  
5th as-  
sault.

*If Satan shall object, that thou hast many*  
sins:



ones vowed to repent, and hast made a shew  
of repentance for the time, and yet d'ist fall to  
the same sins again, and again, and that all thy  
repentance was but fained and a mocking of  
God. And that feeling thou hast so often bro-  
ken thy vow, therefore God hath withdrawn  
his mercy, and hath changed his love, &c  
mediate :

1. That though this were true (which The end  
indeed is hainous) yet it is no sufficient counter-  
cause why thou shouldest despair, seeing  
that this is the common cause of all the  
children of God in this life, who vow so  
oft to forbear some sin, a till perceiving  
their weaknesse not able to performe it,  
they vow that they will vow no more.  
Their vowes shew the desires of their  
spirituall man: their breakings, the weak-  
nesse of their corrupt flesh. And our oft  
slips to the same sinnes Christ foresaw,  
when he taught us to pray daily, O Fa-  
ther, Forgive us our trespasses. And why  
doth Christ enjoin thee (who art but a  
sinfull man) to forgive thy Brother b se-  
ven times in a day, if he shall returne seven  
times in a day, and say, It repenteth me? but  
to assure thee, that he (being the God of  
mercy and goodnesse it self) will forgive  
unto thee thy c Seventy times seven-fold  
sins a day, which thou hast committed  
against him; if thou returne unto him  
by true repentance. The d Israelites  
were cured by looking (though with  
could never perform my vow. Henceforth I will make no  
such vow, because I ver ly know that I cannot keep it. Un-  
lesse therefore God wilbe merciful unto me for Christ, his  
sake, and grant me a blessed departure out of this wretch-  
ed life, all my vows and good workes will stand me in no  
stead. This is the state of the dearest children of God in  
this life. Read Luther on Galat. cap. 5. b Luke 17. 3, 4  
c Math. 28, 21, 22. d Numb. 21. 9.

A a

weak

weake eyes) on the *Brazen Serpent*, as oft as they were stung by the fiery Serpents in the wilderness, to assure thee a that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancie of thine obedience, but upon the *b firme*nesse to Gods Covenant: Though thou varieest with God, and the covenant be broken on thy behalf, yet it is firm on Gods part, and therefore al is safe enough, if thou wilt return: for there is no variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own unchangeable purpose; and hath delivered to thy keeping the *Keyes*, which are *c Faith and Repentance*; and whilest thou hast them, thou maiest perswade thy self that thy salvation is sure and safe. For \* whom God loveth, he loveth to the end: and never repenteth of bestowing his love on them who repent and believe.

d Lastly, if Sathan shall perswade thee that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sins increase, and thy judgement draweth near: meditate:

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as Gods mercy by so many millions of degrees is greater, and that every penitent and believing sinner hath the pardon of all his sins confirmed by the word and Oath of God; two immutable things,

a Post  
lachry-  
was ge-  
mirus-  
que gra-  
ves cie-  
mentia  
Christi,  
confe-  
sim est  
oculos  
ante lo-  
canda  
tuos.  
b Jam.  
1. 17.  
Rom.  
8. 28.  
Rom.  
9. 11.  
c By  
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Peter  
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postles  
with o-  
thers.  
Luke  
23. 32.  
Sc 24.  
47 &c.  
\* ) hn 10, 21. and 13. 1, Rom. 11, 29, and 8. 30. d Sathan  
saith assault,

where.

wherin it is impossible that God should lie. His word is, that at what time soever, a sinner, whosoever, doth repent of his sin, whatsoever, (for both time, and sins, and sinners are indefinite) from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live I desire not the death of the wicked, but that the wicked turn from his way, and live.* As if he had said, will ye not believe my word, I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him, upon his conversion and repentance. The Meditation hereof moved Tertullian to exclaim: O how happy are we, when God sweareth that he will not our damnation, Oh, what miserable wretches are we, if we will not believe God, when he sweareth his truth unto us. Listen O drooping spirit, whose soul is assailed with wayes of faithles despair, how happy were it to see many like thee & Ezekias (who mourn like Doves for the sense of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather then to behold many who die like beasts, without any feeling of their own estate, or any fear of Gods wrath or tribunall seat, before which they are to appear? Comfort thy self, O languishing soul, for if this earth hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheer up therefore thy self in the All-sufficient Attonement of the blood of the Lamb, which *speakes better things then that of Abel.* And pray for those who never yet obta-

a Heb.

6. 18.

Ezek.

18. 42.

b D. King

of Lon-

don his

Lectures

on Jonah

Ezek.

33.

O felices

nos, quo-

rum cau-

sa jurat

Deus!

O miseri-

mos nos,

si non

Deo qui-

dem ju-

ranti

credimus.

Tertul.

Ila 26. 16

Matth.  
27. 46.

2 Tim.

2. 11.

2 Cor.

1. 20.

Revel.

3. 14.

Hcb. 6. 6.

ned the grace to have such a sense and detestation of sin. Thou art one indeed, for whom Christ dyed; and for whom a wounded spirit (judging rather according to his feeling, then his faith) hath wrung that dolefull voice of Christ: *My God, my God, why hast thou forsaken me?* And doubt not, but ere long thou shalt as truly reign with him, as now thou dost suffer with him: for *Yea, and Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*; nothing makes the sin against the holy Ghost unpardonable, but want of repentance. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to perform unto him.

Meditate on these Evangelicall comforts, and thou shalt see, that in the very agony of death, God will so assist thee with his Spirit, that when Satan looketh for the greatest victory, he shall receive the foulest foil; yea, when the eyestrings are broken, that thou canst not see the light, Jesus Christ will appear unto thee to comfort thy Soul, and his holy Angels will carry thee into his *heavenly Kingdom*: Then shall thy friends behold thee, (like *Manoahs Angell*) doing wonders indeed; when they shall see a frail man in his greatest weaknesse (by the meer assistance of Gods Spirit) overcoming the strength of sin, the bitterness of death, and all the power of Satan: and in the fire of Faith, and perfume of Prayer, ascend up with Angels victoriously into heaven.

*An Admonition to them who come to  
visit the sick.*

**T**hey who come to visit the sick, must have a speciall care not to stand dumb and staring in the sick persons face, to disquiet him, nor yet to speake idly, and to ask unprofitable questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but loving and discreetly admonish him of his weaknesse, and to prepare for eternal life. One hour well spent, when a mans life is almost out-spent, may gain a man the assurance of eternall life. Sooth him not with the vain hope of this life, least thou betray his Soul to eternall Death. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

*Questions to be asked of a sick man,  
that is like to die.*

**D**oest thou believe that Almighty God, the Trinity of Persons in Unity of Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his Divine providence govern the same; so that nothing comes to passe in the world, nor to thy self, but what his divine hand and counsell hath determined before to be done?

2. Dost thou confesse, that thou hast transgressed, and broken the holy Commandements of Almighty God, in thought, word, and deed? And hast deserved for breaking his holy laws, the Curse of God, which containeth all the miseries of this life: and everlasting torments in hell fire, when this

life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in thy heart that thou hast so broken his Laws, and neglected his Service, and worship, and so much followed the world, and thine own vain pleasures? And wouldest thou not lead a holier life, if thou wert to begin again?

Rom.

8. 31.

Heb. 9.

2. 4.

4. Dost thou not from thy heart desire to be reconciled unto God in Jesus Christ, his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy Soul?

Heb. 9. 11

1 Tim.

2. 5.

Heb. 7. 25.

Pl. 73. 23.

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, believing that *Jesus Christ the onely Mediator of the New Testament, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them?* And wilt thou with David say unto Christ, *Whom have I in Heaven but thee? And there is none upon earth that I desire beside thee?*

Act. 4. 12.

Act. 10. 4.

Isa. 26. 29

6. Dost thou confidently believe, and hope to be saved by the onely merits of that bloody death & passion, which thy Saviour Jesus Christ hath suffered for thee? not putting any hope of salvation in thine own merits, nor in any other means or creatures? Being assuredly persuaded, That there is no salvation in any other? & that there is no other name under heaven, whereby thou must be saved

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness

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ness of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice, and hatred, which thou hast born to any body: that thou maiest appear before the face of Christ (the Prince of peace) in perfect love and charity?

Isa. 9. 6.  
Heb.  
22, 24.

8. Doth thy conscience tel thee of any thing which thou hast wrongfully taken, and dost still with-hold from any widow or fatherles children, or from any other person whomsoever; be assured, & unlesse thou shalt restore (like *Zacheus*) these goods and lands (if thou be able) thou canst not truly repent; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his judgment seat.

9. Dost thou firmly believe that thy bodie shal be raised up out of the grave, at the sound of the last Trumpet? And that thy bodie and soul shall be united together again in the resurrection-day to appear before the Lord Jesus Christ: and thence to go with him into the kingdom of Heaven, to live in everlasting Blisse and Glory?

If the sick party shall answer to all these questions like a faithful Christian; then let all who are present joyn together and pray for him, in these or the like words:

*A Prayer to be said for the sick by them who visit him.*

O Mercifull Father, who art the Lord and giver of life, and to whom belongs the issues of death: we thy children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands,

James 3.

hands: much lesse to become suiters to thy Majestie in the behalf of others: yet because *thou hast commanded us to pray one for another, especially for the sick, and hast promised that the prayers of the righteous shall avail much with thee:* in the Obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majestie, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly wish the Restitution of his health, and a longer continuance of his life and Christian Fellowship amongst us: but for as much as it appeareth (as far as we can discern) that thou hast appointed by this visitation, to call for him out of this mortall life: we submit our wils to thy blessed wil, and humbly intreat for Jesus Christ his sake, and the merits of his bitter Death and passion (which he hath suffered for him) that thou wouldst pardon and forgive unto him all his sins: as well that wherein he was conceived and born, as also all the offences and transgressions which ever since to this day & hour he hath committed in thought, word and deed against thy divine Majesty. Cast them behind thy back, *remove them as far from thy presence, as the East is from the West;* blot them out of thy remembrance: lay them not to his charge: wash them away with the Blood of Christ, that they may no more be seen, and deliver him from all the Judgements, which are due unto him for his sins, that they may never trouble his Conscience, nor rise in Judgement against his Soul, and impute unto him the righteousness

Psalm  
103. 1.



onfesse of Jesus Christ, whereby he  
 may appear righteous in thy sight: And  
 in this extremity at this time; we beseech  
 thee look down from Heaven upon him  
 with those eyes of grace and compassion,  
 wherewith thou art wont to look upon  
 thy children in their affliction and mis-  
 rie. Pittie thy wounded servant, like the  
 good Samaritan: for here is a sick Soul  
 that needeth the help of such an heaven-  
 ly Physician, O Lord, increase his faith,  
 that he may believe that Christ died for  
 him, and that his blood cleanseth him  
 from all his sins: and either aswage his  
 pain, or else increase his patience, to in-  
 dure thy blessed will and pleasure. And  
 (good Lord) lay no more upon him,  
 then thou shalt enable him to beare.  
 Heave him up unto thy self, with those  
 sighs and groanes which cannot bee  
 expressed. Make him now to feel what is  
 the hope of his Calling: and what is the  
 exceeding greatnes of thy Mercy and  
 power towards them that believe in  
 thee. And in his weaknes, O Lord, shew  
 thou thy strength. Defend him against  
 suggestions & temptations of Satan: who  
 (as he hath all his life time) will now in  
 his weaknesse especially, seek to assail  
 him, and to devour him. O save his soul,  
 and reprove Satan, and command thy  
 holy Angels to be about him, to aid him,  
 and to chase away all evil and malignant  
 spirits far from him. Make him more and  
 more to loath this world, and *desire to be*  
*loosed, and to be with Christ:* And when that  
 good hour and time shall come (wherein  
 thou hast determined to call for him out  
 of this present life) give him grace  
 peaceably and joyfully to yeeld up his  
 soul into thy mercifull hands. And do

Rom.  
8.36.

thou receive him into thy mercy, and let thy blessed Angels carry him into thy kingdom. Make his last hour his best houre, his last words his best words, and his last thoughts his best thoughts. And when the sight of his Eyes is gone, and his tongue shal fail to do his office, grant (O Lord) that his soul may (w Stephen) behold Jesus Christ in heaven ready to receive him: and that thy Spirit within him may *make requests for him, with sighs which cannot be expressed.* Teach us in him to read and see our own end and mortalitie, and therefore to be careful to prepare our selves for our last ends, and put our selves in a readinesse against the time that thou shalt cal for us, in the like manner. Thus, Lord, we recommend this our dear Brother (or sister) thy sick servant, unto thy eternall grace and mercy, in that Praier, which Christ our Saviour hath taught unto us, saying,

*Our Father which art in heaven, &c.*

Thy Grace, O Lord Jesus Christ, thy love, O heavenly Father; thy comfort and consolation, O holy Spirit, be with us al, and especially with this thy sick servant, to the end, and in the end, *Amen.*

Let them read often unto the Sick, some especiall Chapters of the holy Scriptures, as;

The three first Chapters of the book of Job.

The 14, and 19 Chapters of Job,

The 34 Chapter of Deuteronomy.

The two last Chapters of Joshua,

The 17 Chapter of the first of Kings.

The 2, 4, and 12 Chapters of the second of Kings.

The 38, 40, and 65 Chapters of Isaiah.

The History of the Passion of Christ.

The

The 8 Chapter to the *Romanes*.

The 15 Chapter of the first Epistle to the *Corinthians*.

The 4 of the first Epistle to the *Thessalonians*.

The 5 Chapter of the second Epistle of Paul to the *Corinthians*.

The first and last Chapters of Saint James.

The 11, and 12 to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sick party to wait upon God, by Faith and Patience, till he send for him; and praying the Lord to send them a joyfull meeting in the kingdom of Heaven, and a blessed resurrection at the last day, they may depart at their pleasure in the peace of God.

*Consolations against impatience in sickness.*

If in thy sickness by extremity of pain thou be driven to impatience, meditate:

1. That thy sins have deserved the pains of hell: therefore thou mayest with greater patience endure these fatherly corrections.

2. That these are scourges of thy heavenly Father, Heb. 12. 9

and the rod that is in his hand. If thou didst suffer with reverence being a child, the correction of thy earthly parents: how much rather shouldst thou now subject thy self (being the Child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

3. That Christ suffered in his soul and body a far grievouser pains for thee, *a Vir dolorum.* Isa. 53. 5.

thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (saith Peter) *a Christ suffered for you, leaving you an example, that ye should follow his steps.* And, let us, b (saith Saint Paul) *run with joy the race that is set before us, looking unto Jesus, the Author and finisher of our Faith, who for the joy that was set before him, endured the Crosse, &c.*

a 1 Pet.

2. 21.

b Heb.

12. 1.

c 1 Pet.

3. 9.

d S. Rom. 8.

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Patr. cap.

2. 8.

e 1 Pet.

5. 10.

1 Cor.

10. 13.

f John

5. 5.

g Matt.

9. 20.

h Exo. 12.

i Rev.

2. 10.

k 1 Sam.

24. 14.

Psal. 56. 8.

4. That these afflictions which now you suffer, are none other but such which are accomplished in our brethren that are in the world, as witnesseth c Peter. Yea, Jobs afflictions were far more grievous. There is not one of the Saints, which now are at rest in Heavenly Joyes, but endured as much as you do, before they d went thither: Yea, many of them willingly suffered al the torments that Tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto you are now called. And you have a promise that the e God of al grace, after that you have suffered a while, wil make you perfect, establish, strengthen, and settle you. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it began. f Thirty eight yeers were appointed the sick man at Bethesdaes pool. Twelve yeers g to the Woman with the bloody issue. h Three Moneths to Moses: Ten dayes tribulation to the i Angel of the Church of Smyrna: three dayes k plague to David. Yea the number of the godly mans tears are registred in Gods booke, and the quantitie kept in his Bottle,

The

The time of our troubles (saith Christ) but a *modicum*, Gods anger lasts but a moment (saith a *David*.) A little season (saith the Lord) and therefore calls all the time of our pain, but the hour of sorrow. *David* c (for the swiftnesse thereof) compares our present troubles to a brook: and *Athanasius* to a Showr. Compare the longest misery that man indures in this life, to the eternity of heavenly joyes, and they wil appear to be nothing. And as d y sight of a son safe born makes the mother forget all her former deadly pain: so the sight of Christ in Heaven, who was borne for thee, will make all the pang of death to be quite forgotten, as if they had never been: like *Stephen*, who, as soon as he saw Christ, forgot his own wounds, with the horreur of the grave, and terrour of the stones: and sweetly yielded his soule into the hands of his Saviour. Forget thine own pain, thinke of Christs wounds: e *Be faithfull unto the death*, and he will give thee the Crown of Eternall Life.

6. That you are now called to Repetitions in Christs School, to see how much Faith, Patience, and Godlinesse you have learned all this while: and whether you can (like f *Iob*) receive at the hand of God some evil, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, Thy will be done, so be not now offended at this which is done by his holy will.

7. g That all things shall work together for the best to them that love God: insomuch that neither death, nor life, nor Angels, nor Principalities, nor powers, &c. shal be able to separate us from the love of God, which is in Iesus Christ our Lord.

Assure

*Modicum*  
& vide-  
bo vos.  
Joh. 6. 16  
a Psa. 80.  
Rev. 6. 11.  
b Joho 15.  
c Psalm  
110. 7.  
Nubecula  
est, cito  
transibit.  
d John  
16. 21.  
Acts 7.

e Rev.  
2. 10.  
f Job 2, 10  
g Rom 8.  
28, 38, 39  
Morbus  
non ma-  
lis ad nu-  
merac-  
dus, quia  
multis  
utiliter  
accedit,  
Basil, in  
Hexam.  
Morbus  
est utilis  
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nere &  
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spirare,  
Nazian.  
ad Phi-  
lagrium,

Assure your self, that every pang is a prevention of the paines of Hell; every respite, an earnest of Heavens Rest: And how many stripes do you esteem Heaven worth? As your life hath been a comfort to others: so give your friends a Christian example to die, and deceive the devill as Job did. It is but the crosse of Christ sent before, to crucifie the love of the World in thee, that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy armes, his holie Crosse, carrie it after him unto him: thy paines will shortly passe, the joyes shall never passe away.

*Consolations against the fear of Death.*

**I**F in the time of thy sicknes thou findest thy self fearfull to die: meditate:

1. That it argueth a dastardly mind to fear that which is not: for in the Church of Christ there is no death, *Isai 25, 7, 8. And Whosoever liveth and believeth in Christ, shall never die, Joh. 11, 26.* Let them fear Death, who live without Christ. Christians die not: but when they please God, they are like Enoch, translated unto God. Their paines are but *Eliahs fiery Chariot* to carrie them up to heaven: or like *Lazarus* sores, sending them to *Abrahams bosome*. In a word, if thou be one of them, that like *Lazarus*, lovest *Iesus*, thy sicknes is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life. And if many Heathen men, as *Socrates, Curtius, Seneca, &c.* died willinglie, (when they might have lived in hope of the immortalitie of the Soule: wilt thou being trained

Gen.

5. 24.

1 Kings

2. 11, 12.

Luke

16. 27.

John 11.

long in Christ School, ( and now called to the Marriage-Supper of the blessed Lamb, Apoc. 19, 7, ) be one of those guests that refuse to go to that joyfull banquet? God forbid.

1. Remember that thy abode here is but the second degree of thy life: for as thou hadst first lived nine months in thy mothers womb, thou wast of necessity driven thence to live here in a second degree of life. And when that number of months, which God hath determined for this life, are expired, thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kinde of life, as this doth that which one lives in his mothers wombe. To this last and excellentest degree of life, through this door, passed Christ himself, and all his saints that were before thee: and so shalt thou the rest after them and thee. Why shouldst thou fear that which is common to all Gods Elect? Why should that be uncouth to thee, which was so welcome to all them? Fear not death, for as is the Exodus of a bad, so it is the Genesis of a better world: the end of a temporal, but the beginning of an eternal life.

2. Consider that there are but three things that can make death so fearfull to thee. first, the losse thou hast thereby, secondly, the pain that is therein: thirdly, the terrible effects which follow after, all these are but false fires, and causles fears. For the first, if thou leavest here uncertain goods, which thieves may rob, thou shalt find in heaven a true treasure, ycan it never be taken away: these were but lent thee,

Mors  
præsentis  
vitæ exitus,  
& introitus  
melioris.  
Ber. in Ep.  
ad Rom.

3. Consider that there are but three things that can make death so fearfull to thee. first, the losse thou hast thereby, secondly, the pain that is therein: thirdly, the terrible effects which follow after, all these are but false fires, and causles fears. For the first, if thou leavest here uncertain goods, which thieves may rob, thou shalt find in heaven a true treasure, ycan it never be taken away: these were but lent thee,

Math.

6, 19, 20.

thee,

Job 10. 1.  
2 Cor.  
5. 1.

Timor  
mortis  
ipsa mor-  
te peior.  
2 Cor.  
12. 6.  
2 Cor.  
11. 9.  
2 Cor.  
10. 12.

Rom.  
8. 1.  
Joh. 5. 24.

1 Cor. 15.  
1 Thel. 4.

thee, as a steward upon accounts: those shall be given thee, as thy reward for ever. If thou leavest a loving wife, thou shalt be married to Christ, which is more lovely: if thou leavest children and friends, thou shalt there finde all thy religious ancestours, and children departed: yea, Christ, and all his blessed Saints and Angels: and as many of thy children as be Gods children, shall thither follow after thee. Thou leavest an *earthly possession, and an house of clay*, and thou shalt enjoy an *Heavenly inheritance and Mansion of glory*: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee gain? Go home, go home, and we will follow after thee.

Secondly, for the pain in death; the fear of death more pains many, then the very pangs of death: for many a Christian dies without any great pangs, or pains. Pitch the Anchor of thy hope on the firme ground of the word of God, who hath promised in thy weaknes to perfect his strength, and not to suffer thee to be tempted above that thou art able to bear. And Christ wil shortly turn al thy temporal pains to his eternall joyes.

Lastly, as for the terrible effects which follow after death, they belong not unto thee, being a Member of Christ, for Christ by his death hath taken away the sting of death to the faithful: so that now there is no condemnation to them that are in Christ Iesus. And Christ hath protested, that he that beleeueth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon y<sup>e</sup> holy Spirit from Heaven saith, blessed are the dead that die in the Lord; and that

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from henceforth they rest from their labours, and their works do follow them. In respect therefore of the faithfull, death is swallowed up in victory, and his sting, which is sin, and the punishment thereof is taken away by Christ. Hence Death is called (in respect of our bodies) a sleep, and rest, in respect of our souls, a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord; a dissolution of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throws and travell to bring forth eternal life. And who would not passe through Hell, to go to Paradise? Much more through death? There is nothing after death, that thou needest fear, not thy sins, because Christ hath payed thy ransom; not the Judge, for he is thy loving Brother: not the grave: for it is the Lords bed: not Hell, for thy Redeemer keeps the keys: not the Divell, for Gods Holy Angels pitch their tents about thee, and wil not leave thee till they bring thee to Heaven. Thou wast never nearer Eternal life: glorifie therefore Christ by a blessed death. Say cheerfully, come Lord Jesus: for thy servant commeth unto thee: I am willing. Lord, help my weaknesse.

*Seven sanctified Thoughts, and mournfull sighs of a sick man ready to die.*

**N**OW for as much as God of his infinite mercy doth so temper our pain and sicknesse, that we are not alwayes oppressed with extremitie: but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have a speciall care (considering how short

B b

a time

1 Cor. 15.  
1 The. 4.  
Isa. 26.  
Rev. 14.  
1 John  
4. 1.  
Apol. for  
en cirence  
Luke 3.  
1 Cor. 4.  
Phil. 2.  
anahusir.  
Mors porta  
ta glorie  
Gre. ja-  
nuu vitæ.  
Ber.

a time thou hast either for ever to lose or to obtain Heaven) to make use of every breathing time, which God doth afford thee, and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighes.

*The first Thought.*

Seeing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow: ah, what is there in it, that a man should desire to live any longer in it! O what a folly is it, that when the Mariner roweth with all his force to arrive at the wished port, and that the traveller never resteth, till he comes to his journeys end, we fear to desert our port, and therefore would put back our Bark, to be longer tossed in this continuall tempest: we weep to see our journeys end, and therefore desire our journey to be lengthened, that we may be more tired with a foul and combersome way.

*The spirituall Sigh thereupon.*

O Lord, this life is but a troublesome Pilgrimage: few in daies, but full in evils: and I am weary of it, by reason of my sins: Let me therefore (O Lord) intreat thy Majesty in this my bed of sicknesse, as Elias did under the Juniper tree in his affliction: *It is now enough, O Lord, that I have lived so long in this valley of misery: take my soul into thy mercifull hands, for I am no better then my Fathers.*

*The second Thought.*

Think with what a body of sin thou art loaden, what great evils are contained in a little World; the flesh fighting against the Spirit, passion against reason: Earth against Heaven, and

Gen.  
47. 9.

1 Kings  
19 4.

Rom.  
7. 24.

Jam 4. 1.

Gal. 5. 17.

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and the world within thee banding it  
 self for the World without thee; and that  
 but one onely mean remaines to end this  
 conflict, Death; which (in Gods appoin-  
 ted time) wil separate thy Spirit from  
 thy flesh, the pure and regenerate part  
 of thy soul, from that part which is im-  
 pure and unregenerate.

*The spirituall Sigh upon the second  
 Thought.*

**O** Wretched man that I am, who shall deli-  
 ver me from the body of this death? O my  
 sweet Saviour Jesus Christ, thou hast re-  
 deemed me with thy precious blood: and because  
 thou hast delivered my soul from sin, mine eyes  
 from tears, and my feet from falling: I doe  
 here from the very bottom of my heart,  
 ascribe the whole praise and glory of my  
 salvation, to thy onely grace and mercy,  
 saying (with the holy Apostle) *Thanks be*  
*unto God which hath given me the victory*  
*through our Lord Jesus Christ.*

Rom.  
 7. 24.

1 Pet. 2.  
 Rev. 5. 9.  
 Psalm  
 116. 8.

1 Cor.  
 15. 57.  
 Psalm  
 145.

*The third Thought.*

**T**hinke how it behooves thee to be  
 assured, that thy soul is Christs: for  
 death hath taken sufficient gages to as-  
 sure himself of thy body, in that all thy  
 senses begin already to die, save only the  
 sense of pain, but sith the beginning of  
 thy being began with pain, marvell the  
 lesse if the end conclude with dolours.  
 But if those temporall dolours (which  
 onely afflict thy body) be so painfull: O  
 Lord, Who can endure the devouring fire? Who  
 can abide the everlasting burning?

Isa. 33. 14

*The spirituall Sigh upon the third  
 Thought.*

**O** Lord Jesus Christ, the Son of the  
 living God, who art the onely Physi-  
 cian that canst ease my body from  
 pain

pain: and restore my Soul to life eternall  
 put thy Passion, Crosse, and Death, be-  
 twixt my Soul and thy Judgements, and  
 let the merits of thy Obedience stand be-  
 twixt thy Fathers Justice and my diso-  
 bedience, and from these bodily paines  
 receive my soul into thine everlasting  
 peace: for I cry unto thee with Stephen,  
 Lord Iesus receive my spirit.

Act 7. 59.

*The fourth Thought.*

**T**Hink that the worst that death can  
 do, is but to send thy soul sooner  
 then thy flesh would be willing, to Christ  
 and his heavenly joyes. Remember,  
 that that worst is thy best hope. The  
 worst therefore of death is rather an help  
 then an harm.

*The spirituall Sigh upon the fourth  
 Thought.*

**O** Lord Iesus Christ, the Saviour of  
 all them that put their trust in thee:  
 forsake not him that in miserie flyeth  
 unto thy Grace for succour and mercies;  
 O sound that sweet voice in the eares of  
 my Soul, which thou speakest unto the  
 penitent thief on the Crosse, This day  
 shalt thou be with me in Paradise. For, I  
 O Lord, do (with the Apostle) from my  
 Soul speak unto thee, *I desire to be dissi-  
 ved, and to be with Christ.*

L ke  
 23 45.

*The fifth Thought.*

**T**Hink, if thou fearest to die, That  
 in Mount Sion there is no death:  
 for he that believeth in Christ shall ne-  
 ver die. And if thou darest to live,  
 without doubt the life eternall, where-  
 unto this life is a passage, surpasseth all.  
 There do all the faithfull departed, ha-  
 ving ended their miseries, live with  
 Christ in joyes: and thither shall all the  
 godly

Isa. 25. 7, 8  
 John  
 11, 25.

godly which survive, be gathered out of their troubles, to enjoy with him eternall rest.

*The spirituall Sigh upon the first thought.*

**O** Lord thou seest the malice of Satan, who (not contenting himself, like a roaring lion, all the dayes and nights of our life, to seek our destruction) shews himself most busie, when thy children are weakest and nearest to their end, O Lord reprove him, and preserve my soul. He seeks to terrifie me with death, which my sins have deserved: but let thy holy Spirit comfort my soul with the assurance of eternall life, which thy blood hath purchased. Aswage my pain, increase my patience, (and if it be thy blessed will) end my troubles: for my soul beseecheth thee with old blessed Simeon, Lord, now let me thy servant depart in peace, according to thy Word.

1 Pet. 3. 8

Luke  
24. 9.

*The first thought.*

**T**hink with thy self, what a blessing God hath bestowed upon thee above many millions of the world, that whereas they are either Pagans, who worship not the true God: or idolaters, who worship the true God falsely: Thou hast lived in a true Christian church, and hast grace to die in the true Christian faith, and to be buried in the sepulchre of Gods servants, who all wait for the hope of Israel, the raising of their bodies in the resurrection of the just.

Acts 16.  
6, 7.  
Luke  
14. 14.

*The spirituall Sigh upon the first Thought.*

**O** Lord Jesus Christ, who art the Resurrection, and the life, in whom whosoever believeth, shall live though he were dead, I believe, that whosoever liveth

John 12  
2. 26.  
Vers. 24.

Job 19.  
25. 26.

and believeth in thee shall never die: I know that I shall rise again in the resurrection of the last day: for I am sure that thou my Redeemer livest: *And though that after my death worms destroy this body, yet I shall see thee my Lord, and my God in this flesh.* Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence: *Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world.*

Matth.  
25. 4.

*The seventh Thought.*

Gal. 3. 13  
Lam. 1. 12

**T**Hink with thy self, how Christ endured for thee a *curst death*, and the wrath of God, which was due unto thy sins, and what terrible pain and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs faith; when they might have lived by dissembling or denying him: how much more willing shouldst thou be to depart in the Faith of Christ, having lesse pains to torment thee, and more means to comfort thee?

*The spirituall Sigh upon the seventh Thought.*

10  
1. 29.

Revel.  
5. 1.  
Luke  
23. 4  
Psalm  
115

**O** Lord my sins have deserved the pains of Hell, and eternall death: much more these fatherly corrections, wherewith thou doest afflict me, *Blessed Lamb of God, which takest away the sins of the World, have mercy upon me; and wash away all my filthy sins with thy most precious blood: and receive my soul into thy heavenly Kingdom: for into thy hands O Father, I commend my Spirit, and thou hast redeemed me, O Lord, thou God of truth.*

*The*

*The sick person ought now to send for  
some godly and religious Pastor.*

Many will remember (if conveniently  
it may be) to send for some godly and  
religious Pastor, not onely to pray for  
thee at thy death (for God in such a case  
hath promised to hear the Prayers of the  
righteous, <sup>a</sup> Prophet, and <sup>b</sup> Elders of the Church)  
but also upon thy confession, and un-  
feigned repentance, to absolve thee of thy  
sins. For as Christ hath given him a Cal-  
ling, to <sup>c</sup> baptize thee unto repentance for the  
remission of thy sins: so hath he likewise gi-  
ven him a calling, and <sup>d</sup> power, and <sup>e</sup> au-  
thority, (upon repentance) to absolve  
thee from thy sins. <sup>f</sup> I will give thee the  
Keyes of the Kingdome of Heaven: and what-  
soever thou shalt bind upon earth, shall be bound  
in Heaven: and whatsoever thou shalt loose on  
earth, shall be loosed in Heaven. And again,  
Verily I say unto you, Whatsoever ye binde on  
earth, shall be bound in Heaven, and whatsoe-  
ver ye loose in earth, shall be loosed in heaven:  
And again, Receive ye the Holy Ghost, who-  
soever sins ye remit, they are remitted unto  
them: and whosoever sins ye retain, they are  
retained. This doctrine was as anti-  
ent in the Church of God, as Job,  
for Elihu tels him, That when GOD  
strikes a man with malady on his bed, so  
that his soul draweth near the grave, and  
his life to the buriers: If there be any  
messenger with him, or an Interpreter,  
one of a thousand, to declare unto  
man his Righteousnesse, then will he  
have mercy upon him, &c. And an-  
swerable hereunto (saith James) If the  
sick have committed sins, (upon his re-  
pentance, and the prayers of the Elders)  
they shall be forgiven him; these have power  
to shut Heaven, and to deliver (the scan-  
dalous

a Gen.

10. 7.

Jer. 18.

20. and

3. 1.

Eze. 4. 14.

1 Sam. 9.

7. and 21.

19. 20.

b 2 Sam. 1

14. 15. 16.

c Mark

1. 4.

Act. 19. 5.

d 1 Cor.

5. 4.

e 1 Cor.

10. 1.

f Matth.

16. 19.

Matth.

18. 18.

John

20. 21.

Job 33. 13

1 Sam. 5.

17. 18.

Rev. 11. 6

1 Cor. 5. 5

1 Cor.

10. 2. &amp;c.

Mark 16.

\* Mini-  
stri pec-  
cata re-  
mittunt,  
non aute-  
m zouhos  
sed orga-  
nikos.

3 Cor.

5. 4.

2 Cor.

4. 1. 2.

Acta

13. 38.

To this

end, saith

Basil in

Ascet.

cap. 13.

Christus

omnibus

Pastori-

bus &

Doctori-

bus re-

qualem

tribuit

potesta-

tem cu-

jus sig-

num est,

quod om-

nes ex a-

quo li-

gant &

salvant.

ut Petrus

Papists

dare not

deny this.

Qui ibet

sacerdos

(quantum

est ex vir-

tute clavium)

habet potestatem

indifferenter in omnes, in

Supplement. 1 Thess. 4. 6. John. 10.

dalous impenitent sinners (to Satan; For, the weapons of their warfare are not carnall but mighty through God, to cast downe, &c. and to have vengeance in readinesse against al disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops & \* Pastors of the Church do not forgive sin by any absolute power of their own (for so onely Christ their Master forgiveth sins) but Ministerially, as the servants of Christ, and stewards, to whose fidelity the Lord and Master hath committed his Keyes: and that is when they do declare and pronounce either publicly or privately, by the word of God, what bindeth, what looseth, and the mercies of God to penitent sinners; or his judgement to impenitent and obstinate persons: and so do apply the generall promises or threatnings to the penitent or impenitent. For Christ from heaven doth by them (as by his Ministers on earth) declare whom he remitteth & bindeth, and to whom he wil open the gates of heaven, and against whom he wil shut them. And therefore it is not said: whose sins ye signifie to be remitted, but whose sins ye remit. They then do remit sin, because Christ by their ministry remitteth sins; as Christ by his disciples loosed Lazarus, Joh. 11. 44. And as no water could wash away Naamans Leprosie, but the water of Jordan, (though other Rivers were as clear) because the promise was annexed unto the water of Jordan, and not of other Rivers: so, though another man may pronounce the same words, yet have they not the same efficacie and power to work on the



conscience: as when they are pronounced from the mouth of Christs ministers, because that the promise is annexed to the word of God in their mouths: for them hath he *b* chosen, *c* separated, and set apart for this work, and to them he hath committed the *e* Ministry and word of reconciliation, by their holy *f* calling, and *g* ordination they have received the holy Ghost, and the ministerial power of binding and loosing. They are sent forth of the holy Ghost, for this work whereunto he hath called them.

And Christ gives his ministers power to forgive sins to the penitent, in the same words that he teacheth us in the Lords prayer, to desire God to forgive us our sins: to assure all penitent sinners, that God by his ministers absolution, doth fully, through the merits of Christs blood, forgive them all their sinnes. So that what Christ decreeth in heaven, *in foro iudicii*, the same he declareth on earth by his reconciling Ministers, *in foro penitentiae*: so that as God hath reconciled the world to himself by Jesus Christ: so hath he (saith *y* Apostle) given unto us the ministry of reconciliation.

He that sent them to baptize, saying, go and teach all nations, baptizing them, &c. sent them also to remit sins, saying, As my Father sent me, so send I you: whosoever sins ye remit, they are remitted unto them, &c. As therefore none can baptize, (though he use the same water, and words) but onely the lawful minister which Christ hath called and authorized to this divine and ministerial function; so though others may comfort with good words yet none can absolve from sin, but onely those to whom Christ hath

a John

20. 23.

b Act.

1. 24.

c Act.

21. 2.

d Rom.

1. 1.

e 1 Cor.

5. 18. 19.

f Act.

13. 2.

1 Cor. 1. 1.

Heb. 5. 4.

g Tit. 1. 5.

h John

20. 21, 23.

Act.

11. 14.

Luke.

11. 4.

11. 4.

11. 4.

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11. 4.

1 Cor. 3.  
18, 29.  
Luke  
22. 16.

Lib. 4.  
Inst. cap.  
4 sect. 12.

\* In An-  
not. Pa-  
ratus &  
Christia-  
nia. vo. 1.  
fol. 66.  
Luther  
106. ff.  
109. &  
seq.  
a Witnes-  
sur Litu-  
gy.  
D Hol.  
absolved.  
D. Rai-  
nold. who  
not being  
able to  
speak,  
kissed the  
band  
where-  
with he  
was ab-  
solved,

committed the holy Ministry and word of reconciliation: and of their absoluti-  
on Christ speaketh, he that heareth you  
heareth me. In a doubtful title thou wilt  
ask the counsel of thy skilful Lawyer,  
in peril of sicknes thou wilt know the ad-  
vise of thy learned Physician, and is there  
no danger in dread of damnation for a  
sinner to be his own Judge?

Judicious Calvin teacheth this point  
of Doctrine most plainly: *Et si omnes mu-  
tuo nos de beamus consolari, &c. Al-  
though* (saith he) *we ought to comfort & con-  
firm one another in the confidence of Gods mer-  
cy; yet we see that the Ministers are appoint-  
ed as witnesses and sureties to ascertain our  
Consciences of the remission of sin, insomuch as  
they are said to remit sins, and to loose souls.*  
*Let every faithfull man therefore remember,*  
*that it is his dutie (if inwardly he be vexed and*  
*afflicted with the sense of his sins) not to neglect*  
*that remedy which is offered unto him by the*  
*Lord, to wit; that (for the easing of his Consci-  
ence) he make private confession of his sins unto*  
*his Pastor: & that he desire his private endea-  
vour for the application of some comfort unto*  
*his soul, whose office it is (both publikely and pri-  
vately) to administer Euangelicall Consolation*  
*to Gods people.*

Beza highly \* commandeth his pra-  
ctise, and Luther saith, That he had ra-  
ther lose a thousand worlds, then suf-  
fer private confession to be thrust out of  
the Church. Our Church hath ever most  
a soundly maintained y truth of this do-  
ctrine; but most justly abolished y tyran-  
nous and Antichristian abuse of Popish  
Auricular confession, w they thrust upon  
the souls of Christians, as an Expiatory  
sacrifice, & a meritorious satisfaction for  
sin; racking their consciences to confesse  
when

word when they feel no distresse, & to enume-  
 soluti- rate all their sins, which is impossible: y  
 h you by this means they might dive into the  
 u wilt secrets of all men, which oft times hath  
 wyer, proved pernicious, not onely to private  
 he ad- persons, but to publike States. But the  
 there truth of Gods Word is, that no person,  
 for a having received orders in the church of  
 point Rome, can truly absolve a sinner: for the  
 s mu- Keyes of Absolution are two: y one is the  
 c. Al- key of Authority, and that only a Christ  
 r con- hath: the other is the Key of Ministry,  
 t mer- and this he b gives to his Ministers, who  
 point- are therefore called y Ministers of Christ.  
 n our The c Stewards of Gods Mysteries: y d Am-  
 uth as bassadours of Reconciliation, Bishops,  
 souls, Pastors, Elders, &c. But Christ never or-  
 mber, dained in the New Testament, any order  
 d and of sacrificing Priests, neither is the name  
 glect of *sacerdos*, which properly signifieth Sa-  
 y the cerdos, or sacrificing Priest, given to any  
 rsefi- officer of Christ, in al y New Testament:  
 unto neither do we read in al y New Testament  
 unto of any, who confessed himself to a priest,  
 pri- but Judas. Neither is there any real priest  
 ation in the New Testament, but onely Christ.  
 ora- Neither is there any e part of his Priest-hood  
 ra- to be now accomplished on Earth; but  
 suf- that which he fulfilled in heaven: by ma-  
 t of king intercession for us. Seeing therefore  
 ost Christ never ordained any order of Sa-  
 do- crificing priests, and that Popish priests  
 an- scorn the name of ministers of the Go-  
 ish spel, to whom onely Christ committeth  
 on his Keyes: it necessarily followeth, that no  
 ry Popish Priest can truly either excommu-  
 for nicate or absolve any sinner, or have any  
 esse lawful right to meddle w Christs keyes,  
 en But the Antichristian abuse of this divine  
 Ordinance should not abolish the lawful  
 use thereof betwixt Christians and their

a Rev.  
 3.9.  
 Mar 2.7.  
 Luke  
 5.21.  
 b Matr.  
 16.10.  
 c 1 Cor.  
 4.1.  
 d 1 Cor.  
 5.20.  
 Minister i  
 clavis du-  
 plex est  
 una scien-  
 tia discer-  
 nendi.  
 1 Cor.  
 12.10.  
 1 Joha  
 4.1.  
 Jer. 25.15  
 Alia est  
 potestas  
 ligandi &  
 absol-  
 vendi.  
 Joha  
 2.8.  
 Matr.  
 17.41.  
 Heb. 7.24.  
 27.28.  
 e Heb. 8.4  
 Heb. 7.  
 15.  
 Pa-

Pastors in *cases of distresse of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to raise up an humble spirit, then this spirituall conference between the Pastor and people committed to their charge. If any sin therefore troubleth thy conscience, confesse it to Gods minister, ask his counsel, and if thou dost truly repent, receive his absolution: and then doubt not in *foro conscientiae*, but thy sins are as verily forgiven on earth, as if thou didst hear Christ himself in *foro Iudicii*, pronouncing them to be forgiven in heaven. *Qui vos audit, me audit*; He  $\bar{y}$  heareth you, heareth me. Try this & tel mewhether thou shalt not find more ease in thy conscience, then can be expressed in words. Did profane men consider the Dignity of this Divine calling, they would the more honour the calling, and reverence  $\bar{y}$  person.

The sick man (having thus eased his conscience, and received his absolution) may do well (having a convenient number of faithfull Christians joyned with him) to receive the holy Sacrament of the Lords Supper, to encourage him in his Faith, to discourage the Devil in his assaults. In this respect the <sup>a</sup> Council of Nice termeth this Sacrament, *Viatium*, the souls provision for her journey. And albeit the Lords Supper be an Ecclesiasticall action, yet for as much as our Lord (at the first institution) celebrated it in a private house, and that <sup>c</sup> S. Paul termeth the houses of Christians the churches of Christ, and that <sup>d</sup> Christ himself hath promised to be in the midst of the faithfull, where but two or three are gathered together in his name. I see no reason, but if

Luke  
10:16.

<sup>a</sup> Concil.  
Nice.  
Can. 12.  
<sup>b</sup> Matth.  
26:18.  
Luke  
22:12.  
<sup>c</sup> Rom.  
6: 9.  
Phil. 2.  
vers. 2.  
<sup>d</sup> Matth.  
23, 20.

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Pastor

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Christians desire it (when they are not, through sickness, able to come to the church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home, He sheweth more Simplicity then knowledge, who thinks that this favours of a private Masse: for a Masse is called Private, not because it is said in a private house, but because as Bishop a Jewell teacheth out of Aquinas, the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is Private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the Antichristian idoll of a private Masse, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed; Many faithful Brethren meet together, & tarry one for another, Christ his death is remembred and shewed, and the Minister, together with the faithful, and the sick party do communicate. M. Calvin saith. That he doth very willingly admit administering of y communion to them that are sick, when the case and opportunity so requireth: and in another place he saith: *That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to receive often (in their health) especially once every moneth with the whole Church, for then they shall not need so much to assemble their

a Jewell  
against  
Harding  
Art. 2. of  
private  
Masse.  
Fol. 4.  
b In missis  
privatis  
sufficit  
si unus sit  
presens,  
scilicet  
Minister  
qui po-  
puli to-  
tius per-  
sonam  
gerit.  
Aqu.  
par. 3.  
quest 38.  
Art. 3.  
c De  
cænæ ad-  
ministra-  
tione ita  
sentio,  
libenter  
admitten-  
dum esse  
hunc  
morem,  
ut apud  
protos celebratur communio, cum res ita & oppor-  
tunitas feret. Epist. 51. d Cur cænâ ægrotis negandum  
esse non arbitror, multæ & graves causæ me impel-  
lent. Ep. 93 1.

friends

Perk. his  
right  
way to  
die wel.

Admo-  
nitio ad  
Pastores.

Lam. 4. 4.

2 Kings  
23. 20.

2 Sam.  
17. 20.  
Ut mori-  
are plus  
vivere  
disce pie.

a Sum-  
mum ho-  
minis bo-  
num, bo-  
nos ex  
hac vita  
exitus.

friends upon such an occasion, not so much to be troubled themselves for want of the Sacrament. For as Master Perkins, saith very wel, The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, *but it extends it self to the whole time of mans life afterwards: the efficacy whereof, did men thoroughly understand, they should not need to be often exhorted to receive it.*

Pastores omnes hic exoratus vellem, ut in hujus controversiæ statum penitus introspeciant: *ne fideles ex hac vita migrantes, & panem vitam petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, & non est qui frangat eis.*

As therefore when a wicked Liver dieth, he may say to death; as Ahab said to Elijah, Hast thou found me, *Omne enemy*, So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may say of death as David said of Ahimaaz, Let him come and welcom: for he is a good man, and commeth with good tidings: he is the messenger of Christ, and bringeth unto me the joyfull news of eternal Life. And as the Red Sea was a gulf to drown the Egyptians, to destruction: but a passage to the Israelites to convey them to Canaans possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the Gate to everlasting life and salvation. And one day of a blessed death, will make an amends for all the sorrows of a bitter life.

When therefore thou perceivest thy Soul departing from thy body, pray with thy tongue if thou canst, else pray.

pray in thy heart and minde these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

*A Prayer at the yeelding up of the Ghost.*

O Lamb of God, which by thy Blood <sup>John</sup> 1.29. hast taken away the sins of the World, have mercy upon me a sinner, <sup>Acts</sup> 7.19. Lord Jesus receive my Spirit, Amen.

*When the sick party is departing, let the faithfull that are present, kneel down and commend his soul to God, in these or the like words:*

O Gracious God, and merciful Father, <sup>Psalms</sup> 3.16. who art our refuge and strength, <sup>Psalms</sup> 4.6. and a very present help in trouble; lift up the light of thy favourable countenance at this instant upon thy Servant, that now cometh to appear in thy presence; wash away, good Lord, all his sins, by the merits of Christ Jesus blood, that they may never be laid to his charge. Increase his Faith, preserve and keep <sup>1 John</sup> 1.7. safe his Soul from the danger of the Devil, and his wicked Angels. Comfort him with thy holy spirit, cause him now to feel that thou art his loving Father, and that he is thy child by Adoption and Grace. Save, O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul, as thou didst thy penitent Thief into thy heavenly Paradise: Let thy blessed Angels conduct him thither, as they carried the soul of Lazarus: and grant to him a joyfull resurrection at the last day. O Father, hear us for him, and hear thine own Son, our onely Mediator, that sits at thy right hand, for <sup>Rom.</sup> 8.34. him and us also even for the merits of bitter death and passion which he hath suffered

ferred for us: In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee, *Our Father, &c.*

*Thus far of the Practice of Piety in dying in the Lord.*

*Now followeth the Practice of Piety in dying for the Lord.*

1 Cor.  
12, 13.  
Sanguis  
Marty-  
rum Se-  
men Ec-  
clesiæ.  
a Marty-  
res acce-  
perunt  
non de-  
derunt  
coronam.  
Leo.  
Martyrio  
coronatus  
Pull  
usually  
do so for  
their ste-  
phanos  
200.  
Rev. 2. 10  
Ber. Ser.  
in fest.  
Iunoc.  
Erid,  
Nau in  
vita Jo-  
han. Flo-  
res hist.  
ad An. 59  
b Matr. 2.  
c Acts 7.

**T**HE Practice of Piety in thy dying for the Lord, is termed Martyrdom, Martyrdom is the testimony which a Christian beareth to the Doctrine of the gospel, by enduring any kind of death to invite many, and to conform all, to embrace the truth thereof. To this kind of death Christ hath promised a crown: Be thou faithful unto death, and I will give thee the crown of life. Which promise y church so firmly beleeveth, that they termed Martyrdom it self a Crown: And God, to animate Christians to this excellent prize, would by a prediction, that Stephen, the first Christian Martyr, should have his name of a Crown.

Of Martyrdom there are three kinds:

1. Sola Voluntate, in will only as John the Evangelist, who (being boiled in a Cauldron of oil) came out rather anointed thereof, and dyed of old age at Ephesus.

2. Solo opere, in deed onely: as the Innocents of Bethlehem.

3. Voluntate & opere, Both in will and deed: as in the Primitive Church, Stephen, c Policarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our daies, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford,

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Lord  
our S  
holy t  
rant t  
and to  
thereo  
ancien  
our ne  
And it  
which  
church  
abund  
to that  
teacher  
taught  
1. Th  
grace,  
Rom. 9.  
2. Th  
by faith  
Rom. 3.  
3. Th  
strate,  
meritor  
Heaven  
4. Th  
and C



ford, Philpot, Sanders, Glover, Tailor and  
 others innumerable : whose fiery zeal to  
 Gods truth, brought them to the flames  
 of Martyrdom, to seal Christs faith. It is  
 not the cruelty of the death, but the in-  
 nocency and holinesse of the cause, that  
 maketh a Martyr. Neither is an erroni-  
 ous conscience a sufficient warrant to  
 suffer Martyrdom, because science in God  
 word must direct conscience in mans  
 heart. For they who killed the Apostles,  
 in their erroneous consciences, thought  
 they did God good services: and Paul of  
 zeal breathed out slaughters against the  
 Lords Saints: Now whether the cause of  
 our Seminary Priests and Jesuites be so  
 holy true, & innocent as that it may war-  
 rant their consciences to suffer death,  
 and to hazard their eternal salvation  
 thereon, lets Pauls Epistle written to the  
 ancient Christian Romanes : but against  
 our new Antichristian Romans be judge.  
 And it wil plainly appear, that y<sup>e</sup> doctrine  
 which S. Paul taught to the ancient  
 church of Rome, is ex dimetro oposite in  
 16 fundamental points of true Religion,  
 to that which the new church of Rome  
 teacheth and maintaineth. For S. Paul  
 taught the Primitive Church of Rome;

1. That our Election is of Gods free  
 grace, and not ex operibus previsis,  
 Rom. 9, 12. Rom. 11, 5, 6.
2. That we are justified before God  
 by faith onely without good workes,  
 Rom. 3, 20, 28, and 4, 2, & c. Rom. 1, 17.
3. That the good workes of the rege-  
 nerate, are not of their own condignity  
 meritorious, nor such as can deserve  
 Heaven, Rom. 8, 18, and 11, 6, and 6, 23.
4. That those Books onely are Gods Ora-  
 cles and Canonieall Scripture, which were

Acts and  
Monu-  
ments.

1 Pet.

2. 29.

Causa

non pasa

sio; fact

Marty-

rem. Aug.

Ep. 6. 1.

Nob mora-

tes sed

mores.

D. Boyer.

Thom.

Aquin.

12. quest.

19. art. 6.

Joh. 16. 2.

Act. 9. 1.

Phil. 3. 6.

a Episto-

la ad Ro-

manos, is

now Epi-

stola in

Romanos

committed to the custody and credit of the Jews, Rom. 3, 2, and 1, 2, and 16, 16, such were never the Apocrypha.

a Note  
that the  
Scripture  
faith, God  
faith, and  
the Scrip-  
ture con-  
cludeth,  
is all one  
with Paul  
b Ta ei-  
dola: ha-  
ving re-  
ference  
to what  
he spake  
before,  
Rom. 1, 22  
of images

5. That the holy Scriptures have Gods authority, 2 Rom. 9, 17. Rom. 3, 4. Rom. 11, 32. conferred with Gal. 3, 21. Therefore above the authority of the church,

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the holy Scriptures, Rom. 15, 4. Rom. 10, 1, 2. Rom. 16, 26.

7. That all Images made of the true God, are very b Idols. Rom. 1, 23, and Rom. 2, 22, conferred.

8. That to bow the knee religiously to an Image, or to worship any creature, is meer Idolatry, Rom. 11, 4, and a lying service, Rom. 1, 25.

9. That ye must not pray unto any, but to God onely, in whom we beleeve, Rom. 10, 13, 14. Rom. 8, 15, 27. therefore not to Saints and Angels.

10. That Christ is our only Intercessor in Heaven, Rom. 8, 34. Rom. 5, 2. Rom. 16, 27.

11. That the only Sacrifice of Christians, is nothing but the spirituall sacrificing of their souls and bodies to serve God in Holinesse and Righteousnesse, Rom. 12, 1. Rom. 13, 16. therefore no real sacrificing of Christ in the Masse.

12. That the religious worship, called *idolia*, as well as *latría*, belongeth to God alone, Rom. 1, 9. Rom. 12, 11. Rom. 6, 18. conferred.

13. That all Christians are to pray unto God in their own native language. Rom. 14, 11.

14. That we have not of our selves, in the state of corruption, free wil unto good, Rom. 7, 18, & c. Rom. 9, 16.

15. That

15. generate  
16. fer gra  
feal, the  
Rom. 4  
17. 7  
dian m  
salvati  
18. dams f  
mande  
Rom.  
19. feren  
tion, R  
20. of Chr  
before  
21. 7  
Seed o  
Wafes  
Rom.  
22. and m  
doth e  
Rom.  
15, 25  
23. peace  
bruisse  
24. scienc  
the H  
strate  
1, 2, &  
Prela  
perov  
they  
Souls  
his O

15. That concupiscence in the Regenerate, is sinne, Rom. 7. 7, 8, 10.
16. That the Sacraments do not confer grace *ex opere operato*, but signe and seal, that it is conferred already unto us. Rom. 4, 11, 12. Rom. 2, 28, 29.
17. That every true beleieving Christian may in this life be assured of his salvation, Rom. 8. 9, 16, 35, &c.
18. That no man in this life, since Adams fall, can perfectly fulfil the Commandements of God, Rom. 7, 10, &c. Rom. 3, 19, &c. Rom. 11, 32.
19. That to place religion in the difference of Meates and Daies, is superstition, Rom. 14. 3, 5, 9, 17, 23.
20. That the imputed righteousness of Christ, is that only that makes us just before God, Rom. 4. 9, 17, 23.
21. That Christs flesh was made of the Seed of David, by Incarnation: not of a Wafer Cake, by Transubstantiation, Rom. 1, 3.
22. That all true Christians are saints, and not those whom the Pope onely doth canonize. Rom. 17, Rom. 8, 27, Rom. 2, 15, 31. Rom. 16, 2, and 15. Rom. 15, 25.
23. That Ipse, Christ, the God of peace, and not Ipsa, the Woman, should bruise the Serpents head, Rom. 16, 20.
24. That every soul must of conscience be subject, and pay tribute to the Higher Powers, that is, the Magistrates which bear the sword, Rom. 13. 1, 2, &c. and therefore the Pope and all Prelates must be subject to their Emperours, Kings, and Magistrates, unlesse they bring Damnation upon their Souls, as Traitors, that resist God and his Ordinance. Rom. 13, 2.

25. That Paul (not Peter) was ordained by the grace of God to be the chief Apostle of the Gentiles, and consequently of Rome, the chief City of the Gentiles, Rom. 15, 15, 16; 19, 20. &c. Rom. 11, 14. Rom. 15, 4.

26. That the church of Rome may erre, and fall away from the true Faith, as well as the church of Jerusalem or any other particular church, Rom. 11, 10 &c.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points clean contrary to that which the Apostles taught the Primitive Romans, let God and this Epistle Judge betwixt them & us, whether of us both stands in the true ancient Catholike faith, which the Apostle taught the old Romans. And whether we have not done wel to depart from them, so far as they have departed from the Apostles doctrine, and whether it be not better to return to Saint Pauls truth, then still to continue in Romes error? And if this be true, then let Jesuits, & Siminary Priests take heed and fear, least it be not faith, but faction, not truth, but reason, not religion, but rebellion, beginning at Tyber, & ending at Tyburn, which is the cause of their deaths; And being sent from a troublesome apostatical sea, rather then from a peaceable Apostolicall Sea, because they cannot be suffered to perswade Subjects to break their oathes, and to withdraw their Allegiance from their Sovereign, to raise rebellion,

It seems by Rom 15. 19. and the whole last Chapter, that the Christians who were in Rome before Paul came thither were converted by those preachers whom he had sent thither before him: for he calls them his helpers v. 3. 9.

Kinsmen. vers. 7. 13 fellow-prisoners, vers. 7. the first fruits of Achaia where he had preached. vers. 7. all familiar to him and to Tertius, who wrote the Epistle. vers. 28. And therefore they came so joyfully to meet Paul at Apii forum, hearing that he was coming towards Rome, Acts 28. 25.

move invasion, to stab and poyson  
 e chief eens, to kil and murther Kings, to  
 equent. low up whole States with Gun-pow-  
 he Gen- er: they desperately cast away their  
 om, &c. wn bodies to be hanged and quartered,  
 and their souls saved, if they belong to  
 ne may God) I wish such honour to al his Saints  
 Faith, as that sends them. And I have just cause to  
 or any ear, that the miracles of Lipsius two  
 1, 10 &c. ladies, Blunt-stons, Boy, Garnets straw,  
 urch of and the Maids fiery Apron, will not suf-  
 n immu- fice to clear, that these men are not mur-  
 rary to derers of themselves, rather then Mar-  
 he Pri- tyrs of Christ.

Epistle And with what conscience can any  
 er of as Papist count Garnet a Martyr, when his  
 Catho- own conscience forced him to confesse  
 ght the hat it was for \*treason, and not for Re-  
 ve not ligion that he dyed? But if the Priests of  
 o. far a such a Gun-powder Gospel be Martyrs,  
 posses I marvel who are Murderers? If they  
 etters be Saints, who are Scythians? And who  
 still to re Cannibals, if they be Catholiques?

But leaving these, if they wil be filthy,  
 to their filthines stil: let us (to whose fide-  
 lity the Lord hath committed his true  
 Faith, as a precious *depositum*) pray un-  
 to God, that we may lead a holy life, an-  
 swerable to our holy Faith, in b Piety to  
 Christ, and obedience to our King: that  
 our Saviour shall ever c count us worthy  
 that honour to suffer Martyrdom for his  
 Gospels sake: be it by open burning at  
 the Stake, as in Q. Maries dayes: or by  
 secret murdering, as in the Inquisition  
 house; or by outrageous massacring,  
 as in the Parisians Mattens, in being  
 blown up with Gun-powder, as was  
 intended in the Parliament-House:  
 we may have grace to pray for the assis-  
 tance of his holy Spirit, so to streng-  
 then them.

Psalm

149. 9.

\* Ut Ale-

xandri

causatis

qui idam

scie cupi-

unt pare-

fiat: ju-

dicatus

est Ephe-

si. Aemilio

Fract. no

Procon-

sule, non

propter

professio-

nis no-

men, sed

propter

perpetra-

ta latro-

cinia:

cum jam

esset prae-

vat cator

(& pro-

ditor)

Euseb.

hist.

Eccles 1<sup>o</sup>.

5. c. 1. 3.

a 1 Tim.

6. 30.

b Prov.

24. 22.

1 Pet.

2. 17.

c Acta

5. 41.

Luke  
11. 28.  
Rev.  
14. 13.  
Matth.  
25. 5.  
Rev.  
22. 20.

then our frailty, and to defend his cause as that we may seal with our deaths the Evangelicall truth which we have professed in our lives: That in the dayes of our lives we may be blessed by his Word in the day of death, be blessed in the Lord, and in the day of Judgement, be the blessed of his Father, Even so grant Lord Jesus, Amen.

*A divine colloquy between the Soul and her Saviour, concerning the effectuall merits of his dolorous Passions.*

Soul.

**L**ord, wherefore didst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy self to come to my Supper.

John  
13. 14.

S. Lord, why shouldest thou wash them thy self?

C. To teach thee humility, if thou wilt be my Disciple.

Luke  
22. 19.

S. Lord, wherefore didst thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death: and be assured that all the merits thereof are thine.

John  
13. 2.

S. Lord, wherefore, wouldst thou go to such a place, where Iudas knew to find thee?

C. That thou mightest know that I went as willingly to suffer for thy sins, as ever thou wentest to any place to commit a sin.

Ioh.  
18. 1.

S. Lord, wherefore wouldst thou begin thy Passion in a Garden?

C. Because that in a Garden thy sin took first beginning.

Gen. 3. 3.  
Matth.  
26. 40.

S. Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony?

C. To

C. To shew that I alone wrought the work of thy Redemption.

S. Lord, why were there so many plots and snares laid for thee? Isa 63. 5.

C. That I might make thee to escape all the snares of thy ghostly hunter. Matth. 26. 4.

S. Lord, why wouldst thou suffer Judas (betraying thee) to kisse thee? Matth. 26. 42.

C. That by enduring the words of dissembling lips, I might there begin to expiate sin; where Satan first brought it into the world. Gen. 3. 4. 6.

S. Lord, why wouldst thou be sold for thirty pieces of silver? Matth. 27. 3.

C. That I might free thee from perpetuall bondage.

S. Lord, why didst thou pray with such strong crying and teares? Matth. 26. 39.

C. That I might quench the fury of Gods justice, which was so fiercely kindled against thee. Heb. 5. 7.

S. Lord, why wast thou so afraid; and cast into such an Agony? Luke 22. 44.

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and finde more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft and so earnestly, that the cup might passe from thee? Matth. 26. 39.

C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee? 42. 44.

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seest to come from the just hand of thy heavenly Father.

**Luke 22. 44.** *S. Lord, wherefore diddest thou sweat such drops of water and blood?*

*C. That I might cleanse thee from thy stains and bloody spots.*

**Luke 22. 54.** *S. Lord, why wouldest thou be taken, when thou mightest have escaped thine enemies?*

*C. That thy spirituall enemies should not take thee, and cast thee into the prison of utter darknesse.*

**Matth. 26. 25.** *S. Lord, wherefore wouldest thou be forsaken of all thy Disciples?*

**Matth. 26. 23.** *C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.*

**Matth. 26. 56.** *S. Lord, wherefore wouldest thou stand to be apprehended alone?*

**John 18. 8.** *C. To shew thee, that my love of thy Salvation was more then the love of all my Disciples.*

**Mark 14. 51, 52.** *S. Lord, wherefore was the young man caught by the Souldiers, and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

*C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands all my Disciples, who otherwise had been worse handled by them, then was that young man.*

**Matth. 26. 2.** *S. Lord, wherefore wouldest thou be bound?*

*C. That I might loose the cords of thine iniquities.*

**Lu 22. 57.** *S. Lord, why wast thou denied of Peter?*

**Luke 22. 60.** *C. That I might confesse thee before my Father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meer mercy.*

*S. Lord, wherefore wouldest thou bring Peter*



of thy repentance by the crowing of a Cock?

C. That none should despise the means which GOD hath appointed for their conversion, though they seem never so mean.

S. Lord, wherefore diddest thou at the Cock moving turn and look upon Peter? Luke 22. 61.

C. Because thou mightest know, that without the help of my grace, no means can turn a sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? John 19. 5.

C. That thou mightest perceive that it was I that did away thy Scarlet sins.

S. Lord, wherefore wouldst thou be crowned with thorns?

C. That by wearing Thorns, the first fruits of the curse, it might appear, that it is I which takes away the sins and curse of the world, and crown thee with the crown of life and glory. Isa. 1. 8. Matth. 27. 29. 2 Pet. 5. Rev. 2. 28. Matth.

S. Lord, why was a Reed put into thy hand? 27. 30. Matth.

C. That it might appear that I came not to break the bruised Reed. 12. 10. Matth.

S. Lord, wherefore wast thou mocked of the Jewes? 27. 39.

C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did Samson? Judg. 15. 25.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle? Matth. 26. 27.

C. That I might cleanse thy face from the shame of sin.

S. Wherefore (Lord) were thine eyes hoodwinckt with a vail? Matth. 14. 63.

C. That thy spirituall blindness being removed, thou mightest behold the face of my Father in heaven. Matth. 27. 20.

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves? Matth. 27. 30.

C c 5

C. That

C. That thou mightest be freed from the strokes and tearings of infernall fiends.

Matth.  
27, 39.

S. Lord, wherefore wouldest thou be reviled?

C. That God might speak peace unto thee by his word and Spirit.

Iohn  
19, 3.  
Isa. 53.  
2.

S. Lord, wherefore was thy face disfigured with blows and blood?

C. That thy face might shine glorious as the Angels in Heaven.

Matth.  
25, 15.

S. Lord, wherefore wouldest thou be so cruelly scourged?

Matth.  
22, 30.  
Ioh.

C. That thou mightest be freed from the sting of Conscience, and whips of everlasting torments.

19, 1.  
Matth.  
27, 11.

S. Lord, wherefore wouldest thou be arraigned at Pilates Barre?

C. That thou mightest at the last day be acquitted before my Judgement-Seat.

Luke  
13, 2.

S. Lord, wherefore wouldest thou be falsely accused?

C. That thou shouldest not be justly condemned.

Matth.  
27, 2.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge?

C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

Iohn  
19, 11.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

Rom.  
13, 1.

C. That Antichrist (under pretence of being my Vicar) should not exalt himself above all Principalities and powers.

1 Pet.  
2, 13.

S. Lord, why wouldest thou suffer thy passion under Pontius Pilate, being a Roman President to Cesar of Rome?

14.  
Luke

23, 1,  
Iohn

19, 1,  
Act.

C. To shew that the Cesarian and Pontifician policy of Rome should chiefly

chiefly persecute my Church, and crucifie me in my members.

*S. But why, Lord, Wouldest thou be condemned?*

*C. That the law being condemned in me, thou mightest not be condemned by it.*

*S. But why wast thou condemned, seeing nothing could be proved against thee?*

*C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.*

*S. Lord, wherefore wast thou led to suffer out of the City?*

*C. That I might bring thee to rest in the heavenly city.*

*S. Lord, why did the Iewes compeell Simon of Cirene, comming out of the field, to carry thy Crosse?*

*C. To shew the weaknesse whereunto the burden of thy sins brought me, and what must be every Christians case which goeth out of the field of this world toward the heavenly Jerusalem.*

*S. Lord, why wast thou stripped of thy garments?*

*C. That thou mightest see how I forsook all to redeem thee.*

*S. Lord, wherefore wouldest thou be lift up upon a Crosse?*

*C. That I might lift thee up with me to Heaven.*

*S. Lord, wherefore didst thou hang upon a cursed Tree?*

*C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree.*

*S. Lord, wherefore wouldest thou hang betwixt two heavens?*

*C. That thou, my dear soul: mightest have place in y<sup>e</sup> midst of heavenly angels.*

*S. Lord,*

Not well  
Revel.

11. 8  
and

17. 5.  
6. 14.

Iohn

19. 16.

Luke

23. 34.

Rom

8. 3.

Matth.

27. 34.

Iohn

19. 6.

Matth.

27. 34.

Heb.

13. 13.

Luke

23. 25.

Matth.

27. 32.

Iohn

19. 23.

Luke

23.

Luke

23. 33.

Geo. 2.

17.

Luke

23.

Psa. 22.

16.

Iohn

19. 5.

Pfal.  
22. 16.  
John  
29. 25.

S. Lord, wherefore were thy hands and feet nailed to the Crosse?

C. To enlarge thy hands to do the works of righteousness, and to set thy feet at liberty, to walk in the waies of peace.

Matt.  
27. 33.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls?

C. To assure thee, that my death is life unto the dead.

John  
19. 24.

S. Lord, why did not the Souldiers divide thy seamless coat?

C. To shew that my church is one without rent or schisme.

Matt.  
27. 34.

S. Lord, wherefore didst thou taste vinegar and gall?

C. That thou mightest eat the bread of Angels, and drink the water of life.

John  
19. 30.  
Rom.

S. Lord, why saidst thou upon the Crosse, It is finished?

10. 4.  
2 Cor.  
3. 13.

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

John  
19. 34.

S. Lord, why didst thou cry out upon the Crosse, my God, my God, why hast thou forsaken me?

C. Least thou being forsaken of God, shouldest have been driven to crie in the pains of Hell, Wo, and alas for evermore.

Matth.  
27. 45.

S. Lord, wherefore was there such a generall darknesse when thou didst suffer, and cry out on the Crosse?

2 Pet. 2. 4  
1 de v. 6.  
John  
19. 23.

C. That thou mightest see an Image of those hellish pains which I suffered, to deliver thee from the endlessse pains of hell, and everlasting chains of darknesse.

S. Lord, why wouldst thou have thine arms nailed abroad?

C. That

C.  
loving  
S:  
wroug  
so stor  
C.  
of my  
pent,  
S.  
which  
mercy  
C.  
hard  
to d  
and n  
S.  
such a  
the gh  
C.  
man  
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C.  
do, b  
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C.  
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C.  
dyin  
ness  
S.  
brea  
ban  
C.

**C.** That I might embrace thee more lovingly, my sweet soul.

**S.** Lord, how did the thief that never Luke wrought good before, obtain Paradise upon 23. 43. so short repentance?

**C.** That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despair.

**S.** Lord, why did not the other thief Luke which hanged as neer thee obtain the like 23. 39. mercy?

**C.** Because I leave whom I will, to harden themselves in their lewdnesse to destruction, that all should fear, Rom. 9. 18. 22. and none presume.

**S.** Lord, wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost? Mathe. 25. 50.

**C.** That it might appear that no man took my life from me, but that I laid it down of my self. John 10. 18.

**S.** Lord, wherefore didst thou commend thy soul into thy Fathers hands? Luke 23. 46.

**C.** To teach thee what thou shouldest do, being to depart this life. John 13. 1. Mathe. 17. 31.

**S.** Lord, wherefore did the vail of the Temple rend in twain at thy death?

**C.** To shew that the Leviticall Law should be no longer a partition-wall between Jews and Gentiles: and that the way to heaven is now open to all believers. Eph. 2. 14. Heb. 10. 19. 20.

**S.** Lord, wherefore did the earth quake, and the stones cleave at thy death? Mathe. 27. 51.

**C.** For horroure to bear her Lord dying: and to upbraid the cruell hardnesse of sinners hearts.

**S.** Lord, wherefore did not the Souldiers break thy legs, as they did the Thieves who hanged at thy right and left hand? Exod. 12. 45. Ps. 22. 16. Zach. 12. 10.

**C.** That thou mightest know that they

they had no power to do any more unto me, then the Scripture had fore-told that they should do, and I should suffer to save thee.

John  
20. 34.

S. Lord, wherefore was thy side opened with a spear?

C. That thou mightest have a way to come neerer my heart.

S. Lord, wherefore ran there out of thy precious side blood and\* water?

\* John  
19. 34.  
a There  
is about  
mans  
heart  
a skin  
called  
Peri-  
cardium,  
contai-  
ning  
water,  
which  
cooles  
and  
moi-  
stens  
the  
heart,  
lest it  
should  
be scor-  
ched  
with  
conti-  
nuall  
motion.

C. To assure thee that I was slain indeed; seeing my a heart-blood gushed out, and the water which compassed my heart, flowed forth after it, which once spilt, man must needs die.

S. Lord, wherefore ran the blood first by † it self, and the water afterwards by it self, out of thy blessed wound?

C. To assure thee of two things: 1. That by my blood-shedding, Justification and Sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in Baptisme, and blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorifie me.

S. Lord, wherefore did the graves open at thy death?

C. To signifie, that Death by my death, had now received his Deaths wound, and was overcome.

S. Lord, b wherefore wouldest thou be buried?

C. That thy sinnes might never rise up in judgement against thee.

S. Lord, c wherefore wouldest thou be buried by two such honourable Senators,

This  
skin  
once  
pierced  
man  
cannot live. Columb. Anatom, lib. 7. Hist. de nat. hum. lib. 1. enar. 87. §. † John 5. 6. Matth. 17. 23.  
b Matth. 27. 60. c Matth. 27. 60. John 19. 39, 40.

as Nicodemus, and Joseph of Arima-  
thea?

C. That the truth of my death ( the  
cause of thy life ) might more evidently  
appear unto all.

S. Lord , wherefore wast thou buried in John  
a new sepulchre, wherein was never man laid  
before? 19 4.  
Math.

C. That it might appear, that I, and  
not another arose ; and that by mine  
own power , not by another's vertue, 27, 60.  
1 King.  
13, 1.  
like him who revived at the touching  
of Elisha's bones.

S. Lord, wherefore didst thou raise up thy  
body again? Matth.  
28. 6.

C. That thou maist be assured that Rom.  
thy sins are discharged , and that thou 4. 36.  
art justified.

S. Lord , wherefore did so many bodies  
of thy Saints (which slept) arise at thy Resur-  
rection? Matth.  
27. 32,  
35.

C. To give an assurance, that all the  
Saints shall arise by the vertue of my  
Resurrection at the last day. Acts  
17. 31.

Lord, what shall I render unto thee for all  
these benefits? Psal. 116.  
11.

C. Love thy Creatour, and become a  
new creature. Gal. 6.  
17.

THE

THE SOULS  
SOLILOQUIE

Ravished in contempla-  
tion of the Passion of  
our LORD.

**W**Hat hast thou done, O my sweet SAVIOUR, and aye blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lambe to the slaughter? What evill hadst thou committed, that thou shouldst bee thus openlie arraigned, accused falsely and unjustlie condemned before Annas and Cajaphas, the Jewish Priests, at the Judgement-seat of Pilate the Romane President? What was thine offence? Or to whom didst thou ever wrong? that thou shouldst be thus pitifullie scourged with whips, crowned with thornes, scoffed with floutes, reviled with words, buffeted with fists, and beaten with staves? O Lord, what diddest thou deserve, to have thy blessed face spit upon, and covered, as it were, with shame? to have thy garments parted, thy hands and feet nailed to the Crosse: to be lifted up upon the cursed Tree, to be crucified among Theeves, and made to taste gall and vinegar? and in thy deadlie extremitie, to endure such a Sea of GODS wrath, that made thee to crie out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruell speare, and thy precious blood to bee  
spit



spilt out before thy blessed Mothers  
 eyes? Sweet Saviour, how much wast  
 thou tormented to endure all this, see-  
 ing I am so much amazed but to thinke  
 upon it! I enquire for thine offence, but  
 I can find none in thee, no not so much <sup>2 Pet.</sup>  
 as guile to have beene found in thy mouth. <sup>2. 22.</sup>  
 Thine enemies are challenged, and none  
 of them dare rebuke thee of Sinne: Thine  
 Accusers (that are suborned) agree not <sup>John</sup>  
 in their witnesse, the Judge that con- <sup>8. 46.</sup>  
 demnes thee, openlie cleareth thine in-  
 nocencie: his Wife sends him word, <sup>Matth.</sup>  
 that shee was warned in a dreame, that <sup>27. 19.</sup>  
 thou wast a just man: and therefore he  
 should take heed of doing injustice unto  
 thee: The Centurion that executes thee,  
 confesseth thee of a truth, *to be both a just  
 man, and the very Son of God.* The Thiefe  
 that hangeth with thee, justifieth thee,  
*that thou hast done nothing amisse.* What is  
 the cause then, O Lord, of this thy cru-  
 ell Ignominie, Passion, and Death? I O  
 Lord, I am the cause of these thy sor-  
 rowes, my sinnes wrought thy shame,  
 mine iniquities are the occasion of thy  
 injuries, I have committed the fault,  
 and thou art plagued for the offence: I  
 am guiltie, and thou sufferedst the death:  
 I have done the crime, and thou han-  
 gedst on the Crosse. Oh the deepnesse of  
 Gods love! Oh the wonderfull dispo-  
 sition of heavenlie grāce. Oh the un-  
 measurable measure of divine mercie!  
 The wicked transgresseth, and the just  
 is punished: the guiltie is let escape, and  
 the innocent is arraigned: the malefa-  
 ctor is acquitted, and the harmlesse con-  
 demned: what the evill Man deserved,  
 the good man suffereth: the servant  
 doeth the fault, the Master endures the  
 stroke.

strokes. What shall I say? Man sinneth  
 and God dieth. O Son of God! who can  
 sufficiently expresse thy love? or com-  
 mend thy pittie? or extol thy praise? I  
 was proud, and thou art humbled: I was  
 disobedient, and thou becamest obedi-  
 ent: I did eat the forbidden fruit, and  
 thou didst hang on the cursed tree. I  
 played the glutton, and thou didst fast.  
 Evill concupiscence drew me to eat the  
 pleasant Apple, and perfect charity led  
 thee to drink of the bitter cup. I assay-  
 ed the sweetnesse of the fruit, and thou  
 diddest taste the bitternesse of the gall.  
 Foolish Eve smiled when I laughed,  
 but blessed Mary wept when thy heart  
 bled and died. O my God, here I see  
 thy goodnesse, and my badnesse: thy  
 Justice, and my injustice: the impi-  
 etie of my flesh, the Pietie of thy Na-  
 ture. And now, O blessed LORD,  
 that thou hast endured all this for my  
 sake: What shall I render unto thee for  
 all thy benefits bestowed upon mee a  
 sinfull Soule? Indeed, Lord, I acknow-  
 ledge, that I owe thee already for my  
 Creation, more then I am able to pay,  
 for I am in that respect bound with  
 all my powers and affections to love  
 and to adore thee. If I owed my selfe  
 unto thee, for giving me my selfe in my  
 creation? what shall I now render unto  
 thee, for giving thy selfe for mee to so  
 cruell a death, to procure my redemp-  
 tion? Great was the benefit that thou  
 wouldest create mee of nothing, but  
 what tongue can sufficientlie expresse  
 the greatnesse of this grace, that thou  
 diddest redeem me with so great a price,  
 when I was worse then nothing? Surely,  
 Lord, if I cannot pay the thanks

which

which I owe thee; (and who can pay thee, who bestowest thy graces without either respect of merit, or regard of measure?) it is the abundance of thy blessings that makes me such a bankrupt, that I am so far unable to pay the principal, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the losse of thine image, by the fall of my first unhappie parents, I cannot love thee with all my might, and my minde, as I should: therefore as thou diddest first cast thy love upon mee, when I was a childe of wrath: and a lump of the lost and condemned world: so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercie: that I may in trueth of heart, love my Neighbour for thy sake, and love thee above all for thine owne sake. Let nothing bee pleasant unto mee, but that which is pleasing unto thee. And, sweet Saviour, suffer mee never to bee lost or cast away, whom thou hast bought so dearlie with thine owne most precious blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my redemption, without which, it had been better for me never to have been, then to have any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit, suffer me, O heavenly Father, who art the Father of spirits, in the mediation of thy

thy Son, to speak a few words in the ears of my Lord. If thou, O Father, despisest me for mine iniquities, as I have deserved, yet be mercifull unto me for the merits of thy Son, Who so much for me hath suffered. What if thou seest nothing in me, but miserie, which might move anger and passion? Yet behold the merits of thy Son, and thou shalt see enough to move thee to mercy and compassion. Behold the miserie of his incarnation, and remit the misery of my transgression; And as oft as the wounds of thy Son appear in thy sight, Oh, let the woes of my sins be hid from thy presence. As oft as the rednes of his blood glitters in thine eies: Oh let the guiltinesse of my sin be blotted out of thy Book. The wantonnesse of my flesh provoked thee unto wrath: Oh let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can man deserve to suffer, which God, made man, cannot merit to have forgiven? When I consider the greatnesse of thy Passion, then do I see the truenesse of that saying, that Jesus Christ came into the world to save the chiefest sinners. Darest thou then, O Cain, say, that thy sins are greater then may be forgiven? thou liest like a murderer. The mercies of one Christ are able to forgive a whole world of Cains, if they will believe and repent. The sins of all sinners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death & bloody passions sake, which thy Son

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Son Jesus Christ hath suffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits make me, O Lord a partaker of thy mercy. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call and knock, with the man that would borrow the loaves: untill thou arise and open unto my thy gates of Grace. And if thou wilt not bestow on me the loaves: yet O Lord, deny me not the crumbs of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy benefits, but that I love thee in the truth of my inward heart, (whereof a new Creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: Create in me, O Christ, a new Heart, and renew in me a new spirit, and then thou shalt see how (morsifying old Adam and his corrupt lusts) I will serve thee as thy new Creature, in a new life: after a new way: with a new tongue, and new manners: with new words, and new works: to the glory of thy Name, and the winning of other sinful souls unto the Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of Hell, and Tyranny of the Devill. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy Kingdom. Receive me then into that most joyfull Paradise, which thou didst promise unto the penitent

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rent thief, which at his last gaspe upon the Crosse, so devoutly begged thy mercie and admission into thy Kingdome: Grant this, O Christ, for thine owne names sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and forever, Amen.

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